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VOL. XVI, No. 2

SECOND QUARTER

LESSONS 14-26

THE BIBLE STUDY UNION (BLAKESLEE) GRADED LESSONS

FOR SUNDAY SCHOOLS AND BIBLE CLASSES

YOUNG PEOPLE'S COURSE

# The Apostolic Leaders

SIXTH GRADE

THE APOSTOLIC LEADERS SERIES

WITH

WRITTEN-ANSWER QUESTIONS

FOR THE OLDER CLASSES

REV. ERASTUS BLAKESLEE, EDITOR

CHARLES SCRIBNER'S SONS

NEW YORK

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THE BIBLE STUDY UNION LESSONS, PROGRESSIVE GRADE:—PUBLISHED QUARTERLY by Charles Scribner's Sons, New York; price: single copies 10 cents each, 40 cents a year, postpaid; five or more copies to one address, 30 cents a year each, and at corresponding rates for a shorter period, postage additional.

## OPENING SERVICE.—Second Quarter.

The Opening Service is made brief in order to give as much time as possible to the study of the lesson, which is the principal work of the Sunday school.

## 1. SERVICE OF SONG.

2. RESPONSIVE READING, AND HYMN. (*School standing.*)

*Supt.* How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,

*Sch.* That bringeth good tidings of good, that publisheth salvation,

*Supt.* That saith unto Zion, Thy God reigneth !

*Sch.* The voice of thy watchmen! they lift up the voice, together do they sing ;

*Supt.* For they shall see, eye to eye, when the LORD returneth to Zion.

*Sch.* Break forth into joy, sing together, ye waste places of Jerusalem ;

*Supt.* For the LORD hath comforted his people, he hath redeemed Jerusalem.

*Sch.* The LORD hath made bare his holy arm in the eyes of all the nations ;

And all the ends of the earth have seen the salvation of our God.

*Supt.* Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit :

*Sch.* Teaching them to observe all things whatsoever I commanded you :

*All.* And lo, I am with you always, even unto the end of the world.

I love to tell the story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love.

I love to tell the story,  
Because I know it's true,  
It satisfies my longings  
As nothing else can do.

I love to tell the story;  
'Tis pleasant to repeat  
What seems, each time I tell it,  
More wonderfully sweet.  
I love to tell the story,  
For some have never heard  
The message of salvation  
From God's own holy word.

*Chorus:* I love to tell the story;  
'Twill be my theme in glory,  
To tell the old, old story  
Of Jesus and His love.

## 3. PRAYER, closing with the Lord's Prayer in unison.

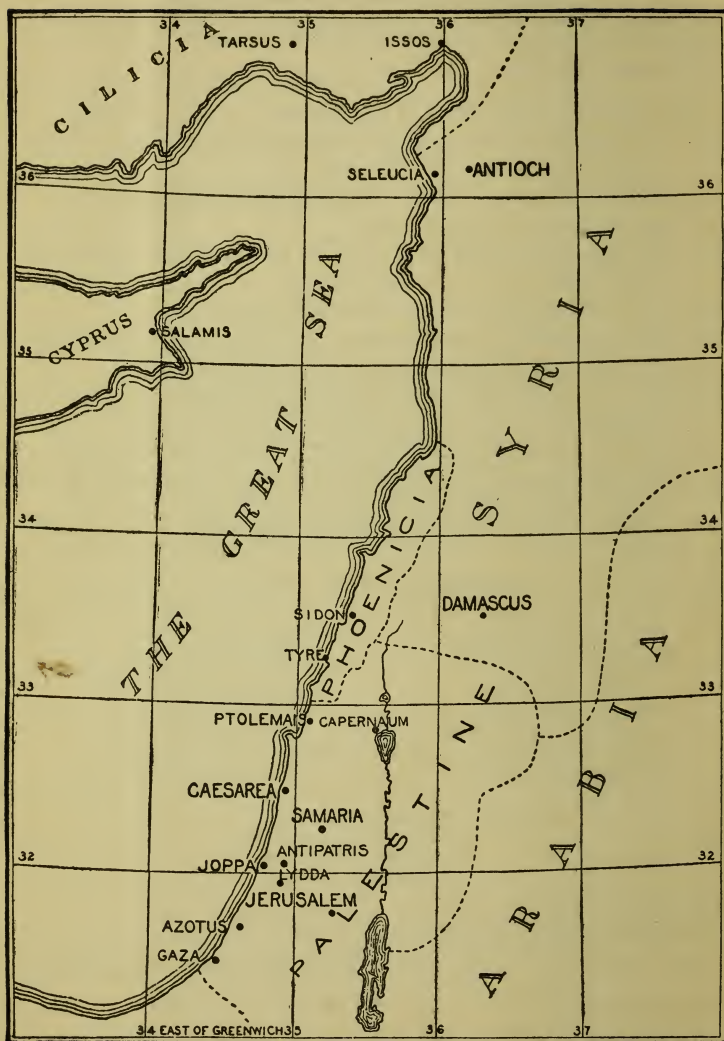
4. THE SCRIPTURE READING FOR THE DAY. (*See Lessons.*)

## 5. ANNOUNCEMENTS.

## 6. STUDY OF THE LESSON.



# Introduction



SYRIA AND ADJACENT LANDS.

## Introduction



Map of Paul's First Missionary Journey.



Map of Paul's Second Missionary Journey.



## ABSTRACT OF LESSONS IN THE COURSE

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### INTRODUCTORY NOTES.

**Note 1. OBJECT.** The object of this course is to present a complete and connected view of the lives of the six great leaders in the founding and development of the apostolic church as given in the New Testament, to set forth their personal work and characteristics, to show their relation to the times in which they lived, and to emphasize the moral and spiritual significance of their deeds and words.

**Note 2. QUARTERLY DIVISIONS.** These are arranged so as to include in the first quarter all the events up to the beginning of the work of Paul, to give in the second and third quarters the life of Paul from his conversion till his imprisonment in Cæsarea, and in the fourth quarter to give the close of his life and what is known of the later years of Peter and John.

**Note 3. CHRONOLOGY.** The only fixed dates in the Acts and Epistles are those of the death of Herod Agrippa, A. D. 44, and of the appointment of Festus as governor of Judea, A. D. 60. To these points other dates must be adjusted as closely as the facts in the narrative or in external history will permit. Nearly all the dates accompanying these lessons must therefore be regarded as only approximate — the best that can be given in the present state of Biblical scholarship.

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### LESSON TITLES AND REFERENCES.

(Subject to Revision.)

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#### FIRST QUARTER.

**FIRST QUARTER.** Peter, John, Stephen and Philip, the Leaders in the Early Apostolic Church. From about A. D. 27 to A. D. 44.

Lesson 1. **THE CALL OF PETER AND JOHN.** From their First Interview with Jesus to the Choice of the Twelve. Scattered references. A. D. 27, 28.

Lesson 2. **THE TRAINING OF PETER AND JOHN.** From the Choice of the Twelve to the Last Supper. Scattered references. A. D. 28-30.

- Lesson 3. PETER'S FALL AND JOHN'S STEADFASTNESS.** From the Last Supper to the Ascension. Scattered references. A. D. 30.
- Lesson 4. PETER THE LEADING APOSTLE.** The Choice of Matthias and the Day of Pentecost. Acts 1:12—2:42. A. D. 30.
- Lesson 5. PETER AND JOHN IN THE TEMPLE.** The Healing of the Lame Man, and the Discourse in Solomon's Porch. Acts ch. 3. About A. D. 31.
- Lesson 6. PETER AND JOHN IN PRISON.** Their Boldness before the Jewish Rulers. Acts 4:1-31. About A. D. 31.
- Lesson 7. PETER'S GROWING POWER.** Ananias and Sapphira Punished, Many Miracles Wrought, the Rulers Disobeyed. Acts 4:32—5:42. Between A. D. 32 and 34.
- Lesson 8. STEPHEN THE FIRST CHRISTIAN MARTYR.** His New Interpretation of the Gospel. Acts chs. 6, 7.
- Lesson 9. PHILIP THE EVANGELIST.** The Church Planted in Samaria. Acts ch. 8. About A. D. 34.
- Lesson 10. PETER'S VISION IN JOPPA.** His Preparation for Work among the Gentiles. Acts 9:31—10:23a. About A. D. 40.
- Lesson 11. PETER IN CÆSAREA.** The Gospel Carried to the Gentiles. Acts 10:23b—11:18. About A. D. 40.
- Lesson 12. PETER DELIVERED FROM PRISON.** His Retirement to Parts Unknown. Acts 12:1-23. A. D. 44.
- Lesson 13. REVIEW OF LESSONS 1-12.**

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## SECOND QUARTER.

**SECOND QUARTER.** The Life of Paul from his Conversion to the End of the Second Missionary Journey. About A. D. 35-54.

- Lesson 14. THE CONVERSION OF SAUL.** The Apostle to the Gentiles Chosen. Acts 9:1-19a, and scattered references about his life prior to his conversion. About A. D. 35.
- Lesson 15. THE TRAINING OF SAUL.** From his Conversion to his First Missionary Journey. Scattered references. About A. D. 35-45.
- Lesson 16. BARNABAS AND SAUL SENT TO THE GENTILES.** The First Missionary Journey Begun. Acts ch. 13. About A. D. 45 or 46.
- Lesson 17. PAUL AND BARNABAS IN GALATIA.** The First Missionary Journey Ended. Acts ch. 14. About A. D. 46-48.
- Lesson 18. PAUL THE CHAMPION OF LIBERTY.** The Church Freed from the Jewish Law. Acts 15:1-35; Gal. ch. 2. About A. D. 50 or 51.
- Lesson 19. PAUL IN TROAS AND PHILIPPI.** The Second Missionary Journey Begun. Acts 15:36—16:15. About A. D. 51.

- Lesson 20. **PAUL AND THE PHILIPPIAN JAILER.** Christian Work in Prison. Acts 16: 16-40. About A. D. 51.
- Lesson 21. **PAUL IN THESSALONICA AND BEREÆ.** Great Success and Bitter Opposition. Acts 17:1-15; 1 Thes. 2:1-12. About A. D. 52.
- Lesson 22. **PAUL IN ATHENS.** His Address on Mars Hill. Acts 17:16-34. About A. D. 52.
- Lesson 23. **PAUL IN CORINTH.** The Second Missionary Journey Ended. Acts 18:1-22; 1 Cor. 2:1—3:2. About A. D. 52-54.
- Lesson 24. **PAUL AND THE THESSALONIANS.** His Love for them and his Messages of Comfort. Selections from 1 and 2 Thes. Written from Corinth, about A. D. 53.
- Lesson 25. **PAUL AND THE GALATIANS.** His Efforts to Save them from False Teachers. Selections from Galatians. Written about A. D. 53 or 54. Place uncertain.
- Lesson 26. **REVIEW OF LESSONS 14-25.**
- 

### THIRD QUARTER.

**THIRD QUARTER.** The Life of Paul from the Beginning of his Third Missionary Journey until his Imprisonment in Cæsarea. About A. D. 54-58.

- Lesson 27. **PAUL IN EPHESUS.** The Third Missionary Journey Begun. Acts 18:23—19:22. About A. D. 54-57.
- Lesson 28. **THE RIOT OF THE SILVERSMITHS.** Paul's Work in Ephesus Ended. Acts 19:23-41. About A. D. 57.
- Lesson 29. **PAUL AND THE CORINTHIANS.** His Plea for Unity among them. 1 Cor. 1:10—3:17. Written from Ephesus, about A. D. 57.
- Lesson 30. **PAUL'S DESCRIPTION OF CHRISTIAN LOVE.** Love Greater than all Gifts. 1 Cor. ch. 13.
- Lesson 31. **THE GREAT COLLECTION.** Paul's Final Attempt to Harmonize Jews and Gentiles. 1 Cor. 16:1-4; 2 Cor. chs. 8, 9. About A. D. 57.
- Lesson 32. **PAUL AN AMBASSADOR FOR CHRIST.** His Message to the World. 2 Cor. 4:16—6:10. Written during the second year in Greece, about A. D. 57.
- Lesson 33. **PAUL GLORYING IN THE LORD.** His Labors and Sufferings for Christ. 2 Cor. 11:21—12:13.
- Lesson 34. **PAUL AND THE ROMANS.** His Desire to Establish them in the Faith. Rom. 1:1-15; 15:14-33. Written from Corinth, about A. D. 48.
- Lesson 35. **PAUL'S DESCRIPTION OF THE CHRISTIAN LIFE.** Its Freedom, Blessedness and Power. Rom. ch. 8.

- Lesson 36. PAUL'S FINAL RETURN TO JERUSALEM. The Third Missionary Journey Ended. Acts 20:3—21:16. About A. D. 58.
- Lesson 37. PAUL'S ARREST IN THE TEMPLE. His Failure to Conciliate the Jews. Acts 21:17—22:22. About A. D. 58.
- Lesson 38. PAUL PROTECTED BY HIS ROMAN CITIZENSHIP. His Hearing in Jerusalem and Transfer to Cæsarea. Acts 22:23—23:35. About A. D. 58.
- Lesson 39. REVIEW OF LESSONS 27-38.
- 

#### FOURTH QUARTER.

**FOURTH QUARTER.** The Imprisonment and Martyrdom of Paul, and the Last Words of Peter and John. About A. D. 58-100.

- Lesson 40. PAUL A PRISONER IN CÆSAREA. His Hearings before Felix and Festus and his Appeal to Cæsar. Acts 24:1—25:12. About A. D. 58-60.
- Lesson 41. PAUL BEFORE AGRIPPA. Preaching the Gospel in Chains. Acts 25:13—26:32. About A. D. 60.
- Lesson 42. PAUL'S VOYAGE AND SHIPWRECK. His Experiences on the Way to Rome. Acts 27:1—28:15. About A. D. 60, 61.
- Lesson 43. PAUL A PRISONER IN ROME. The Gospel Furthered through his Bonds. Acts 28:16-31; Phil. 1:12-26. About A. D. 61-63.
- Lesson 44. PAUL AND THE PHILIPPIANS. His Joy in their Faithfulness. Selections from Philippians. Written from prison between A. D. 61 and 63.
- Lesson 45. PAUL AND ONESIMUS. A Fugitive Slave Restored to his Master. Philemon. Written between A. D. 61 and 63.
- Lesson 46. PAUL AND THE COLOSSIANS. His Teachings concerning the Supremacy of Christ. Selections from Ephesians and Colossians. Written between A. D. 58 and 63.
- Lesson 47. PAUL'S REVIEW OF HIS LIFE. His Gratitude for his Apostleship. Selections from Philippians, 1 Timothy, and Ephesians.
- Lesson 48. PAUL'S LAST WORK AND WORDS. His Fourth Missionary Journey, and Impending Martyrdom. Selections from 1 and 2 Timothy, and Titus. About A. D. 64-68.
- Lesson 49. PETER'S LAST WORDS. His Consolations for the Persecuted. Selections from 1 and 2 Peter. Dates uncertain.
- Lesson 50. JOHN'S VISION OF HEAVEN. The Adoration of the Lamb that was Slain. Rev. chs. 4, 5; 7:9-17.
- Lesson 51. JOHN'S LAST WORDS. His Testimony to the Person and Work of Christ. Selections from 1 John. Written between A. D. 60 and 100.
- Lesson 52. REVIEW OF LESSONS 40-51.

## DIRECTIONS FOR STUDY.

## TO TEACHERS.

§ 1. **Preparation.** Teachers of this grade will find it a great help to study the lessons in the Senior grade also, in order to get a more comprehensive knowledge of the subject, especially of its practical bearings, than can be obtained from the Progressive grade alone. Every teacher, and all the older pupils, should have **THE BIBLE STUDY MANUAL**, which is an invaluable aid in preparing and teaching the lessons.

§ 2. **The Lesson Outline.** This is the most important part of the lesson in this grade. Its object is to fix in mind the principal facts in the lives of the persons studied about. It cannot be taught properly without very close attention to the Written-answer Questions. Whoever fails in this misses one of the most characteristic features of these lessons. *The answers to these questions should always be carefully written out at home both by teacher and scholars. In class the teacher should ask all these questions, so as to ascertain what answers the scholars have prepared for them.* He should refer to the Bible for the correction of all mistakes, and should ask such supplementary oral questions as may be necessary to present the subject briefly but clearly. If teacher and class alike come with the answers carefully prepared and written out, this part of the lesson can be passed over very rapidly in class; indeed, it rarely ought to occupy more than fifteen or twenty minutes.

§ 3. **Lesson Teachings.** The remainder of the time can be occupied with the other parts of the lesson, *and especially with the practical application of some one or two of its principal truths.* This part of the work affords the greatest opportunity for independent work by the teacher. He may use the Lesson Teachings and Questions in the Quarterly, or may bring up others which he thinks more important, or better still, may discuss such as are suggested by the class. The essential thing is not the discussion of all the practical truths in the lesson, which is impossible, but the discussion and application of those particular truths which are most useful for one's own class.

§ 4. In brief: Seek (1), by means of the Written-answer Questions, and such oral questions as may be necessary, to present to the class a clear outline of the Scripture material of the lesson, and then (2) to press on their attention one or two of the more important truths found in it.

## TO SCHOLARS.

§ 5. *Write answers to all questions having space left under them for that purpose; study the others carefully so as to be able to answer them orally.* Do a portion of the work each day. Read and study thoughtfully. Jot down all questions on which you would like information, and bring them up in class. Study to learn. Always bring your Bible to class.

## CLASS PLEDGE.

*As a member of.....class, I promise to study each lesson faithfully, and to do all that I can to make the lesson recitations and discussions interesting and helpful to the class.*

(Signed) .....



# THE APOSTOLIC LEADERS

## SIXTH GRADE

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**SECOND QUARTER.** The Life of Paul from his Conversion to the End of the Second Missionary Journey. About A. D. 35 to 54.

**Note 1. Characteristics of the Second Quarter.** The lessons of this quarter relate almost wholly to the work of Paul. They include, however, the work of Barnabas who was associated with him during a part of this time. Six events of far-reaching significance mark the historical developments of this period. (1) The conversion of Saul, who under divine guidance began a course of training which is not



From a photograph.

View in Damascus.

Damascus is the oldest city in the world. Its Biblical history dates from the time of Abraham, but it is chiefly interesting from its connection with the life of Paul. The city is situated in an oasis produced in the Syrian desert by the river Barada (the Abanah of the Bible), making the site one of rare beauty.

narrated in the history, but which fitted him for his great mission as the apostle to the Gentiles. (2) The establishment of a Gentile church at Antioch. (3) The beginning of organized missionary work through the sending of Barnabas and Saul to Cyprus and Asia Minor. (4) Paul's struggle with the Judaizing Christians over the relation of the Gentile converts to the Jewish law. (5) The extension of the Gospel from Asia into Europe. And (6) the beginning of that series of Pauline epistles which have constituted one of the church's most precious heritages from the apostolic age.

**Lesson 14. THE CONVERSION OF SAUL.** The Apostle to the Gentiles Chosen. Acts 9:1-19a, and scattered references to his life prior to his conversion.

About A.D. 35.

**Note 2. Object of this Lesson.** To call attention to some prominent particulars in Saul's early life, and to show how he was transformed from a fierce persecutor of the church into an energetic champion of the Christian faith.

**Note 3. The Historical Situation.** Conspicuous among those who brought about the death of Stephen was a young man named Saul, afterward known as Paul. His connection with this martyrdom suggests that he may have been one of those whom Stephen had vanquished in theological debate. However that may be, the excitement attending Stephen's death started him on his career as a persecutor. He began this work by trying to exterminate the church in Jerusalem. So effective were his measures that those who had not fled or been slain were driven into concealment. But this cessation of the bloody work for lack of material did not quench his zeal. He could not rest so long as he knew that this hated belief flourished anywhere. Armed with a commission from the Sanhedrin he set out on a crusade against the believers in Damascus. It was while on this expedition that the revelation came which changed his whole life.

**Note 4. Saul's Early Life.** The New Testament gives no detailed

account of Saul's life previous to his conversion, but the main facts are incidentally brought out in the Acts and in his own epistles. He appears first, when about thirty years of age, as a leader in the stoning of Stephen (Acts 7:58; 8:1a). He was a Hellenistic Jew, born at Tarsus, a brilliant center of Greek civilization in the Roman province of Cilicia (Acts 22:3a). He was justly proud of the purity of his Israelitish descent (Phil. 3:5a). Of his family no direct mention occurs beyond the fact that he had a sister



St. Paul.

By Fra Bartolommeo.

in Jerusalem (Acts 23: 16). The fact, however, that he possessed by birth the coveted political right of Roman citizenship (Acts 22: 25-28) suggests that his family was of considerable importance. This is confirmed by



the fact that he was sent to Jerusalem to be educated by Gamaliel, the most illustrious teacher in Israel (Acts 22:3b). That he was not deficient in Greek learning is indicated by his address to the Athenian philosophers (Acts 17:22-31). In early life, like all Jewish boys, he was taught a trade—that of tent-making, one of the leading industries of Tarsus (Acts 18:3).

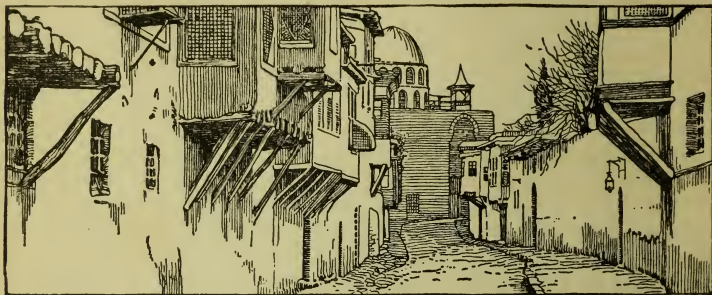
**Note 5. Saul's Jewish Religious Life.** This, in its way, was as intense before his conversion as his Christian religious life was afterward. Not merely by personal choice but by birth he belonged to the Pharisees, the strictest of the Jewish sects (Acts 23:6; 26:5). With the most painstaking exactness he obeyed every minute requirement of the Jewish law, thereby establishing a legal righteousness which from a Jewish point of view was perfect (Phil. 3:6). The principles and practices of the Pharisees he adopted with a zeal and energy that made him a fanatical persecutor of the Christian church, through which bloody work he sincerely believed that he was honoring God (Acts 26:9-11; Gal. 1:13, 14). But the more he tried to obtain inward peace by scrupulous obedience to the law the greater was his distress (Rom. 7:9-11, 21-23). This probably helped to prepare him for an acceptance of that higher righteousness which comes through faith in Christ (Rom. 7:24, 25a; Gal. 3:24, 25).

**Note 6. The Character and Influence of Saul.** Intellectually Saul of Tarsus was one of the most richly endowed men in the history of the human race. He appeared at a moment when Christianity needed a man of his superlative ability. The other apostles, simple fishermen, could tell the story of Jesus' life, and from a Jewish point of view give some idea of its meaning. But when this had been done, there was yet needed a mind capacious enough to grasp the universal import of Christianity, to incorporate this narrow Jewish sect into the intellectual life of the world, to interpret to humanity at large the life, death, resurrection and ascension of Christ, and to show forth the completeness and glory of His atoning work. This was the purpose for which Saul was raised up, a chosen vessel, in and through whom Christianity revealed its divine power.

Two conspicuous factors in his character co-operated to this end—his persistent love of truth and his absolute loyalty to conscience. These were the factors that before his conversion would not permit him, like his teacher Gamaliel, to take a neutral or tolerant attitude toward a belief that he regarded as false and pernicious, and that urged him to put forth all his powers for its destruction. These were the factors, too, that after his conversion, enriched by a mighty in-dwell-

ing of the Holy Spirit, made him the most clear-sighted and dauntless champion ever given to the Christian church. The conversion of Saul the persecutor, through which he became Paul, the greatest of the apostles, is justly regarded as the most important event in the history of the church subsequent to the day of Pentecost.

**Note 7. The Narratives of Saul's Conversion.** How important an event this was considered in the apostolic church is shown by the fact that the book of Acts contains no less than three detailed accounts



From a photograph.

"The Street which is Called Straight," in Damascus (Acts 9:11).

of it, while two briefer references are given in Paul's epistles (Gal. 1:13-16; 1 Cor. 15:8-10). Of the three accounts given by Luke the first (Acts 9:1-19a) occurs in the regular course of his narrative, the second (Acts 22:3-13) and the third (Acts 26:9-19) are embodied in addresses delivered by Paul, the one before the enraged multitude in the temple and the other before Agrippa and Festus at Cæsarea. Minor discrepancies, due to condensation or to varying emphasis on details, should not obscure the fact that in all essential particulars the three accounts are in absolute accord.

### DAILY SCRIPTURE READINGS.

Sunday.	<b>The Conversion of Saul.</b> Acts 9:1-9.
Monday.	<b>The Ministration of Ananias to Saul.</b> Acts 9:10-19a.
Tuesday.	Paul's Own Account of his Conversion. Acts 22:1-16.
Wednesday.	Paul's Second Account of the Same. Acts 26:1-19.
Thursday.	Paul's Inward Conflict before his Conversion. Rom. 7:7-25.
Friday.	Why Paul Obtained Mercy. 1 Tim. 1:1-17.
Saturday.	Paul's Conversion a Proof of the Resurrection. 1 Cor. 15:1-11.

Scripture, to be read in school or class, if desired: Acts 9:1-9.

**Golden Text:** "I was not disobedient unto the heavenly vision." Acts 26:19.

### REVIEW AND PRELIMINARY QUESTIONS.

1. Whose life was the main subject of the lessons of the last quarter?
2. What other apostolic leaders are also mentioned?
3. Whose life is the main subject of study in the lessons of this quarter (Note 1)?
4. Who was associated with him a part of the time?
5. What are the six leading historical events of this period?
6. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

#### Topic 1. The Conversion of Saul. Acts 9:1-9.

1. Mention briefly some of the main facts in the early life of Saul. (Note 4.)

2. What were the leading characteristics of his religious life before his conversion? (Note 5.)

3. How did he show his blind and furious zeal in behalf of his Jewish faith? (Acts 9:1, 2.)

4. Describe in your own words the marvelous experience that came to Saul on his way to Damascus. (Acts 9:3-6; comp. 22:6-10; 26:12-15.)

5. What message understood by Saul alone came to him at this time? (Acts 9:7; 26:16-18.)



From a photograph.

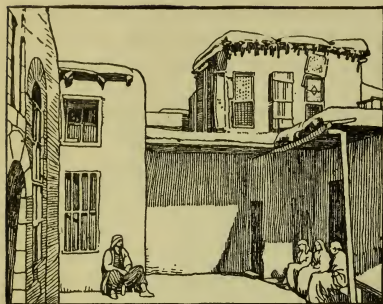
St. Paul's Gate, in Damascus.

6. What was the immediate effect of this vision on Saul? (Acts 9:8, 9; comp. 22:11.)

#### Topic 2. The Ministration of Ananias to Saul. Acts 9:10-19a.

7. What command did Ananias receive from the Lord? (Acts 9:10-12; comp. Acts 22:12.)

8. Why was Ananias reluctant to obey this command? (Acts 9: 13, 14.)



From a photograph.

Traditional House of Ananias.

9. How was his reluctance removed? (Acts 9:15, 16.)

10. What did Ananias say to Saul? (Acts 9:17; comp. 22:13-16.)

11. What occurred when Ananias ceased speaking? (Acts 9:18a.)

12. What did Saul do when he had received his sight? (Acts 9:18b, 19a.)

### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

13. What was Saul's intellectual character (Note 6)? Why was he imperatively needed by the Christianity of his day? What two elements of character were indispensable to his mission?

14. What was Saul's attitude toward Christ before his conversion? What, afterwards? In what did his conversion consist? In what must every true conversion consist? What is conversion? In what respects was Saul's conversion typical? In what was it not typical?

15. To what great fact did Paul constantly appeal in connection with his conversion (Acts 22:7, 8; 26:14, 15; 1 Cor. 9:1; 15:8)? On what great historical fact does Christianity rest? How, then, is Paul's conversion a proof of the truth of Christianity?

16. Why did Saul obtain forgiveness notwithstanding his bloody persecution of the church? (Memorize answer.)

"I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1:13.)

17. Write in your note-book a brief narrative of Saul's life up to and including his conversion.



**Lesson 15. THE TRAINING OF SAUL. From his Conversion to the First Missionary Journey. Scattered References. About A.D. 35-45.**

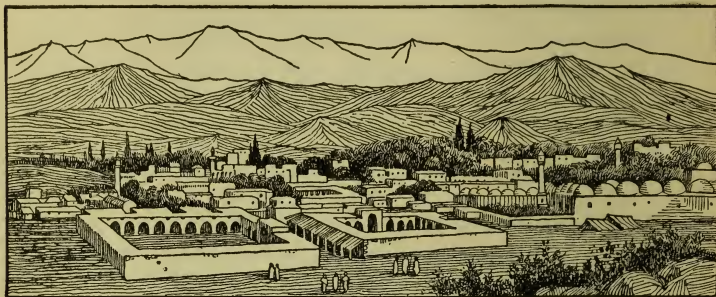
**Note 1. Object of this Lesson.** To show how Saul's experiences after his conversion qualified him for his great life work as the apostle to the Gentiles, and how a Gentile church was established in Antioch.

**Note 2. The Historical Situation.** After Saul's conversion two reasons operated against his entering at once upon the work of preaching the Gospel. First, his violence as a persecutor had inspired the churches with a genuine fear of his presence. Secondly, the vision that had transformed his life had also destroyed all his previous conceptions of man's relation to the divine law. Time was required for a full comprehension of the revelation that had come to him, not only in itself but in its relation to all previous revelations. When this had been attained, he still needed experience in Christian work before being qualified to undertake the great mission to which God had called him. Nine or ten years were consumed in this preparatory training. Three years of this time were spent in retirement and meditation, four or five in preaching and founding churches in Syria and Cilicia, and one at least in Antioch, where he assisted Barnabas in establishing the first Gentile church.

**Note 3. Saul's Early Christian Life.** No consecutive narrative of Saul's life during the nine or ten years after his conversion is given in the New Testament. From scattered statements and incidental allusions it is possible, however, to construct a fairly probable account of his doings during this period, as follows:

(1) After his conversion Saul preached "certain days" in Damascus (Acts 9:19b-22), and then (2) retired into Arabia, probably to meditate on the new truth revealed to him at his conversion and on its relations to the Old Testament faith. Here he spent a large part of the three years (Gal. 1:18) that elapsed between his conversion and his next visit to Jerusalem. (3) Returning from Arabia to Damascus (Gal. 1:17b) he preached with such power that the Jews plotted to kill him, but he escaped through the wall in a basket (Acts 9:23-25). (4) He then fled to Jerusalem, where the church had probably heard of his conversion three years before (Gal. 1:23), but having had no further news of him naturally regarded him with suspicion (Acts 9:26). Fortunately Barnabas, a fellow Hellenist, was able to vouch for him (Acts: 9:27). He stayed in Jerusalem fifteen days entertained by the noble-hearted Peter (Gal. 1:18), and preached to the Hellenists in and around the city (Acts 9:28, 29). (5) This led to a plot among the Jews to put

him to death, but the brethren heard of it and escorted him to Cæsarea, whence he set sail for his native city of Tarsus (Acts 9:30). (6) The next four or five years seem to have been spent chiefly in Syria and Cilicia (Gal. 1:21), during which time he probably established the



Tarsus, the Birthplace of Saul.

Gentile churches afterward visited and confirmed by him (Acts 15: 23, 41). (7) Summoned by Barnabas to Antioch, Saul assisted him there for the space of a year, when both were sent to Jerusalem with aid for the suffering churches in Judea (Acts 11:29, 30; 12:25). This was Saul's second visit to Jerusalem after his conversion. Whether the vision mentioned in Acts 22:17-21 occurred in connection with this visit or the preceding is not certain.

**Note 4. Saul's Retirement into Arabia.** Acts 9:19b-25; Gal. 1:17, 18. (1) *The Place.* Luke does not mention this retirement, probably because he did not regard it as falling within the scope of his narrative. Nor is the place accurately described. Arabia (Gal. 1:17) is a term that covers the entire region from the outskirts of Damascus to the Persian Gulf, including the Sinaitic peninsula. He may, therefore, have gone only a short distance from Damascus into the adjoining desert. Others, however, infer from the mention in Gal. 4:25 of "mount Sinai in Arabia," that he retreated to the scene where God had so wondrously revealed Himself in the giving of the law (Ex. chs. 19, 20), and to Moses (Ex. ch. 24) and Elijah (1 Ki. ch. 19).

(2) *The Time.* Three views are held as to the relation between Saul's work in Damascus and his retirement into Arabia: (a) *That this retirement should be inserted after the ministry spoken of in Acts 9: 19b-25.* But then his return to Damascus would have taken place in the face of a deadly hatred that had just driven him away; and his work in Damascus, if it had covered the greater part of three years,

could not have been unknown (vs. 26) to the church in Jerusalem. (b) *That the retirement should be inserted between vss. 19 and 20.* This view holds that he did not preach at all before going into Arabia, but that the effect of his undisturbed meditation there was seen in the power of his preaching (vss. 20-22) when he returned. This view is plausible, but seems to be contradicted by Luke's narrative. (c) *That the retirement should be inserted between vss. 22 and 23.* If he remained in Arabia nearly three years [Note 3 (2); Gal. 1:18], this may explain the "many days" in Acts 9:23 and the fact that, as a disciple, he was practically unknown at Jerusalem. This is the view of many leading scholars, and is adopted in these lessons.

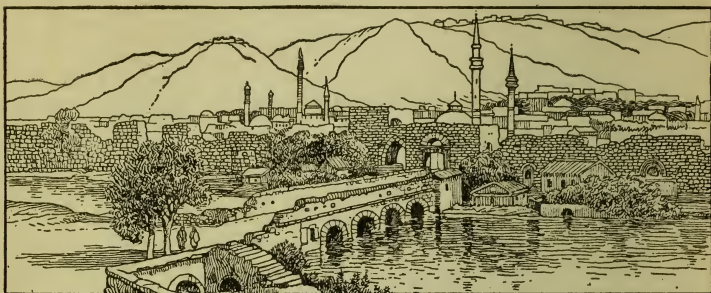
(3) *The Reasons for the Retirement.* Like Moses, Elijah, John the Baptist, and even Christ, Saul needed seclusion as a preparation for his future work. The revelation that Jesus of Nazareth was risen from the dead, and was indeed the long-predicted Messiah, destroyed Saul's whole past religious life. But a new life, a new interpretation of the Scriptures, a new righteousness resting on a new foundation, could not be constructed in a moment. Saul therefore required time to secure, under the guidance of the Spirit, that marvelous grasp of Christian truth which marked his subsequent ministry. It seems probable that this was his special work during this period of retirement. Here, too, he possibly received that direct training from the Lord which made him independent of instruction from the other apostles.

**Note 5. Barnabas and Saul in Antioch.** Acts 11:19-30; 12:25. Barnabas was a Hellenistic Jew born in Cyprus. He was a relative of Mary, the mother of Mark, who had a house in Jerusalem (Acts 12:12). This, as well as the fact that he was a property owner (Acts 4:36, 37), indicates that the family was of some importance. As a Levite he may have been attached to the official staff of the temple, and so may have heard Jesus' discourses there. His name, which means "son of exhortation" (A. V. "consolation"), may have been given him because of his persuasive and consolatory utterances.

To Barnabas belongs the honor of first recognizing Saul's genius for Christian work and of introducing to the church her greatest missionary. This came about through a powerful religious movement among the Gentiles in Antioch, then the third largest city in the Roman empire. So many of the Gentiles were converted that the church at Jerusalem sent Barnabas to look into the matter. The readiness which he showed to receive Gentiles as brethren in Christ may have been due in part to his liberal Hellenistic training, and in part to his



knowledge of Peter's experiences at Joppa and Cæsarea. When Barnabas saw the magnitude of the work in Antioch, he saw also the need of a helper possessed of large culture and broad sympathies. There was only one man in the Christian church who had these quali-



Antioch, from the North Bank of the River Orontes.

The bridge is on the road to Seleucia, the seaport of Antioch. The celebrated grove of Daphne was about four miles down the river, to the right of the picture.

fications, Saul of Tarsus, and to him Barnabas turned for aid. They preached together in Antioch with great success for a year, and established the important Gentile church which was afterwards for many years the leading church in Christendom.

### DAILY SCRIPTURE READINGS.

Sunday.	Saul's Early Christian Training.	Acts 9:19b-30.
Monday.	His Work in Jerusalem, Syria and Cilicia.	Acts 22:17-21; Gal. 1:17-24.
Tuesday.	Barnabas and Saul at Antioch.	Acts 11:19-30; 12:25.
Wednesday.	Moses' Preparation for his Future Work.	Ex. 2:11-25.
Thursday.		Ex. ch. 3.
Friday.		Ex. ch. 4.
Saturday.	Value of Religious Meditation.	Ps. 119:97-112.

Scripture, to be read in school or class, if desired: Acts 9:19b-30.

Golden Text: "I am with thee, and will keep thee." Gen. 28:15.

### REVIEW AND PRELIMINARY QUESTIONS.

1. What is known of Saul's birthplace, early training, trade and citizenship? 2. How did he become a persecutor of the church? 3. How did he show his zeal in this work? 4. Tell briefly the circumstances of his conversion. 5. What resulted from the visit of Ananias? 6. Why could Saul not begin his Christian work at once (Note 2)? 7. What is the title of this lesson? its object? its Golden Text?

**LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.**

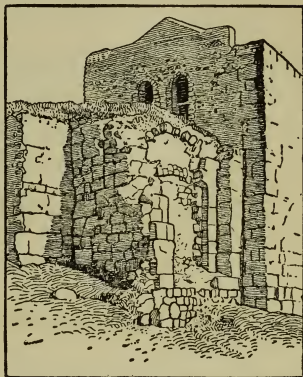
**Topic 1. Saul in Damascus and Arabia. Scattered References.**

1. How did Saul prove the genuineness of his conversion? (Acts 9:20, 22.)

2. How were his hearers affected? (Acts 9:21.)

3. State briefly his movements after leaving Damascus. (Gal. 1:17b, 18; Notes 3, 4.)

4. What occurred on his second visit to Damascus? (Acts 9:23-25; 2 Cor. 11:32, 33.)



**Traditional Place Where Paul was Let  
Down in a Basket.**

The window through which he escaped is said to have been just over the ruined arch in the picture. It was destroyed a few years ago by a Moslem fanatic.

**Topic 2. Saul in Jerusalem, Syria and Cilicia. Scattered References.**

5. How was Saul received on his first visit to Jerusalem after his conversion? (Acts 9:26, 27; Note 3 [4].)

6. What apostles did he see? (Gal. 1:18, 19.)

7. What was his work in and around Jerusalem and its effects? (Acts 9:28-30.)

8. How was he restrained from a further ministry in that city? (Acts 22:17-21; Note 3 [5].)

9. Where did Saul spend the next few years? (Gal. 1:21.)

10. What churches did he probably establish during this period? (Acts 15:23, 41; Note 3 [6].)

**Topic 3. Barnabas and Saul in Antioch. Acts 11:19-30; 12:25.**

11. What further extension of the Gospel resulted from the persecution in Jerusalem? (Acts 11:19-21.)

12. What did the church in Jerusalem do when informed of this work? (Acts 11:22-24.)

13. Whom did Barnabas secure as a helper, and with what results? (Acts 11:25, 26.)

14. On what mission were Barnabas and Saul sent to Jerusalem? (Acts 11:27-30; 12:25.)

### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

15. What was the first conspicuous proof of Saul's conversion (Acts 9:20, 22)? What was the second (vss. 23, 24)? Which was the greater, willingness to speak for Christ or to suffer for Him? How may we show ourselves to be disciples of Christ?

16. What were probably the reasons for Saul's long sojourn in Arabia (Note 4)? Why should those who wish to work for Christ prepare themselves in the best possible way?

17. Why was Saul not justified in staying in Damascus or Jerusalem when his life was in danger (Mt. 10:23)? To what extent should we persevere in any good work in spite of opposition and difficulties?

18. What notable incident was connected with the establishment of the first Gentile church (Acts 11:26c)? How does this name seem to have originated? To what did it testify? To what should it witness to-day?

19. What did Saul quickly learn as a result of his work for Christ? (Memorize answer.)

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Mt. 5:10.)

20. Write in your note-book a brief outline of that portion of Saul's life which is covered by this lesson. Trace on the map of Syria and Adjacent Lands his journeys up to this time.

**Lesson 16. BARNABAS AND SAUL SENT TO THE GENTILES. The First Missionary Journey Begun.**  
Acts ch. 13. A. D. 45 or 46.

**Note 1. Object of this Lesson.** To show how Barnabas and Saul were sent out by the church at Antioch as the first missionaries of the Gospel.

**Note 2. The Historical Situation.** The time for direct Christian work in Gentile lands had now arrived. By a variety of divine leadings, Jewish exclusiveness had been broken down and the church taught that the Gospel was not for a single nation but for all men. This truth was doubtless more apparent to the partly Gentile church in Antioch than to the strictly Jewish church in Jerusalem; hence the former was a better starting-point for this new work. The best men in the church for this work were Barnabas and Saul — Barnabas, because of his catholicity of spirit as shown in his work at Antioch, and Saul, because of his special call to the service and the eight or ten years of training which he had already received for it. Both these men, also, were born and brought up in Gentile lands. Thus both the church and the men were ready for divine revelation which led to the solemn setting apart of Barnabas and Saul to the work of carrying the Gospel to the Gentiles. At this point Saul enters upon the distinctive work of his life.



Harbor of Seleucia, the Port of Antioch.

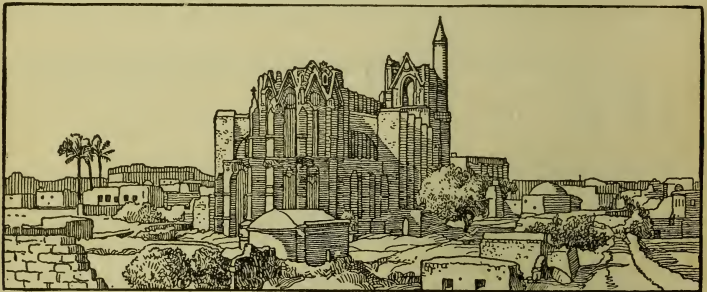
The place from which Barnabas and Saul set sail on their first missionary journey.

**Note 3. John Mark.** Acts 13:5. When Barnabas and Saul started on their first missionary journey they were accompanied by a young man named John Mark, a cousin of Barnabas (Col. 4:10), and son of the Mary who is mentioned in Acts 12:12 as having a residence in Jerusalem which was one of the centers of the Christian movement.



Mark accompanied Barnabas and Saul to Antioch when they returned from their ministry to the famine-stricken brethren in Judea (Acts 12:25). He made the tour with them through Cyprus, but when they reached Perga on the mainland, he turned back for some reason which is not stated, but which apparently was not satisfactory to Paul (Acts 15:36-40) who refused to take him along on the second missionary journey. This led to a separation between Paul and Barnabas, the latter taking Mark as his companion. Some ten or twelve years after this Mark was at Rome where Paul was in prison. The references to him in Paul's letters at this time (Col. 4:10, 11; Philemon vs. 24) show a happy reconciliation between them. The mention of Mark in 1 Pet. 5:13, written from Rome a few years later, indicates that he was then with Peter, from whom he is said to have received the reminiscences embodied in the second Gospel. Peter's reference to him as "my son" is a reminder of the early intimacy with him in his mother's house in Jerusalem.

**Note 4. Sergius Paulus.** Acts 13:7. One of the memorable incidents connected with the tour of Barnabas and Saul through Cyprus was the conversion of the governor of the island. There were two classes of Roman provinces: (1) *Imperial*, requiring a military force



Cathedral of St. Nicholas, near Salamis, on the Island of Cyprus.

From a photograph.

to hold them in subjection; these were under the care of the emperor, and their governors, called "proprætors," were appointed by him. (2) *Senatorial*, or peaceful provinces; these were under the care of the senate, who appointed their governors as "proconsuls." Cyprus belonged to the latter class. Among the inscriptions exhumed in Cyprus is one dated "under Sergius Paulus the proconsul."

**Note 5. Saul's Name Changed to Paul.** From this point in Luke's narrative Saul, the Hebrew name, is dropped and the apostle is known



by his Roman name, Paul. Some have conjectured that this change was made as a compliment to the proconsul Sergius Paulus. The better explanation is that the custom of giving two names to Jewish children, one native and the other Greek or Roman, was very common in the early centuries. In the case of the apostle his native name is naturally associated with his earlier history, and his Roman name with his missionary work in the Gentile world. The fact that Paul at this point assumed the leadership is suggested by the reversed order in which the names are mentioned — no longer Barnabas and Saul but Paul and Barnabas.

**Note 6. Paul's Address in Antioch of Pisidia.** Acts 13:16-41. This address is no doubt reported by Luke as typical of Paul's missionary discourses when speaking to the Jews, with whom in every place he began his work. Not until they had rejected the Gospel did he turn to the Gentiles. A comparison of this address with Stephen's defence, which Paul must have heard, shows remarkable similarities in thought and construction. He begins by reminding his hearers of the distinguished favors which God had bestowed upon the Israelitish nation (vss. 17-22), which favors culminated in the gift of the promised Saviour, Jesus (vs. 23). That Jesus was the Messiah he proved by



Ruins of a Roman Aqueduct in Antioch of Pisidia.

the testimony of John the Baptist (vss. 24, 25), by His rejection by His own nation, as had been predicted by the prophets (vss. 26-29). and by His resurrection which was attested both by eyewitnesses and by Scripture (vss. 30-37). Upon these facts Paul based his appeal to his hearers to turn to Jesus for that righteousness which the law could not give (vss. 38, 39), and his solemn warning against rejecting Jesus as the Messiah (vss. 40, 41).

**Note 7. Territorial Names in the Roman Empire.** These were of two kinds: First, political, or those which denoted the districts into

which the empire was divided for governmental purposes, such as the provinces of Cyprus, Galatia, etc., and the kingdom of Antiochus, kingdom of Herod, etc. These are the names most commonly referred to in the book of Acts. And secondly, tribal or other local names for regions of indefinite extent, such as Phrygia, Lycaonia, etc. These are referred to occasionally in the New Testament.

Some names are used in both these senses, as for instance, Galatia, which was the name of a large Roman province and also the name of a district in the northern part of that province inhabited by the Galatian people. *In order to understand the geographical references in the New Testament it is of the first importance that the distinction between these two classes of names should be kept in mind.* On the maps in these lessons the names of the provinces, etc., are printed in **ROMAN CAPITALS**, while tribal and other local names having no political significance are in *ITALIC CAPITALS*.



Map for Tracing Paul's First Missionary Journey.

The map herewith includes the territory covered by Paul's first missionary journey. The route traveled and the principal events at each place visited should be carefully fixed in mind. As an aid in remembering the route, trace it carefully with pen or pencil on the map as it is studied, using arrows to indicate the direction traveled.

Compare this map with the colored map at the beginning of the quarterly, so as to understand the relations of this part of the Roman Empire to the whole empire.

### DAILY SCRIPTURE READINGS.

Sunday.	Barnabas and Saul Sent to Cyprus. Acts 13:1-12.	
Monday.	} The Work in Antioch of Pisidia. {	Acts 13:13-26.
Tuesday.		Acts 13:27-41.
Wednesday.		Acts 13:42-52.
Thursday.	A Warning to Unbelievers. Hab. 1:1-11.	
Friday.	} The Rejection of Israel. {	Rom. 10:1-11.
Saturday.		Rom. 10:12-21.

Scripture, to be read in school or class, if desired: Acts 13:42-52.

Golden Text: "We bring you good tidings." Acts 13:32.

### REVIEW AND PRELIMINARY QUESTIONS.

1. State briefly the history of Saul's life from his departure from Jerusalem as a persecutor till his return as a preacher of the Gospel.
2. What occurred at this first visit to Jerusalem after his conversion?
3. Where and how was he engaged during the next four or five years?
4. Who was Barnabas? 5. How did Barnabas and Saul come to labor together at Antioch? 6. What resulted from their work?
7. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

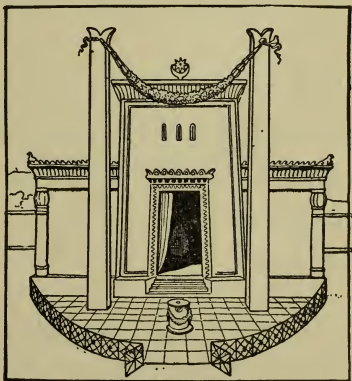
Topic 1. Barnabas and Saul Sent Forth. Acts 13:1-12.

1. State briefly how Barnabas and Saul were sent out as missionaries. (Acts 13:1-3.)

2. Where did they first go? (Acts 13:4, 5. Trace the route carefully on the map; see Note 7.)

3. Whom did they find at Paphos? (Acts 13:6, 7a; Note 4.)

4. What did Elymas seek to do, and how was he punished? (Acts 13:8-11.)



Temple of Venus, at Paphos. Restored.  
The image of the goddess was the cone shown in the shrine. Incense was burnt on the altar in front of the shrine.—*Levin*.

5. How was the proconsul affected by what he saw and heard? (Acts 13:7b, 12.)

6. What special facts are here noted respecting Saul? (Acts 13:9; Note 5.)

**Topic 2. Paul and Barnabas in Antioch of Pisidia. Acts 13:13-52.**

7. What occurred when Paul and his company left Cyprus? (Acts 13:13.)

8. What did Paul and Barnabas do on their first Sabbath in Antioch of Pisidia? (Acts 13:14-16.)

9. Opposite the following references state the main points in Paul's address in the synagogue at Antioch in Pisidia. (Acts 13:17-41; Note 6.)

Vss. 17-22.

Vs. 23.

Vss. 24, 25.

Vss. 26-29.

Vss. 30-37.

Vss. 38, 39.

Vss. 40, 41.

10. What is the leading thought in this address? How was Jesus shown to be the Messiah? Whom did Paul cite as witnesses to the resurrection? What sonship did he attribute to Jesus? What did he mean by "the sure blessings of David"?

11. How were Paul's hearers affected by this address? (Acts 13:42, 43.)



12. State briefly what occurred on the following Sabbath. (Acts 13:44-48.)

13. What further experiences did the apostles have in this place? (Acts 13:49-52.)

### **LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

14. Why was the beginning of Christian missions committed to the church at Antioch rather than to the mother church in Jerusalem (Note 2)? How was Barnabas especially qualified for this work (Acts 4:36, 37; 11:24)? How was Saul? To what special work had Saul been called (Acts 22:21; 26:16-18)?

15. What did Paul aim to prove in his address in the synagogue at Antioch of Pisidia? How did he attempt to prove this? To what great fact did he testify?

16. What is meant by Messianic prophecy? In whom did Paul say that Messianic prophecy had been fulfilled (Acts 13:23, 32, 33)? Mention some prophecies respecting the Messiah and His kingdom that have not yet been fulfilled (Is. 53:11a; 1 Cor. 15:24-28)? What can we do to hasten their fulfillment?

17. How did Paul proclaim the superiority of Christ to Moses? (Memorize answer.)

"By him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:39.)

18. Write in your note-book a brief summary of Paul's work and experiences as noted in this lesson.

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## **Lesson 17. PAUL AND BARNABAS IN GALATIA. The First Missionary Journey Ended. Acts ch. 14.**

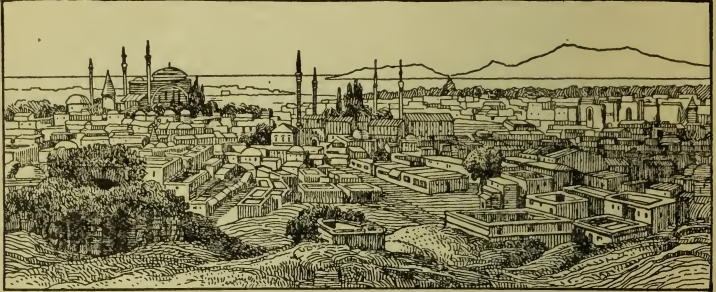
About A. D. 48 or 49.

**Note 1. Object of this Lesson.** To show how Paul and Barnabas on their first missionary journey established churches at various points in southern Galatia, and afterward returned to Antioch in Syria.

**Note 2. The Historical Situation.** After Paul and Barnabas had been expelled from Antioch of Pisidia they went successively to Iconium about ninety miles southeast from Antioch, to Lystra about twenty-five miles southwest from Iconium, and to Derbe about thirty-five miles southeast from Lystra. That a considerable time was spent in each of these places is indicated by the successes which crowned their



work. These successes were not achieved without violent opposition, chiefly from the unconverted Jews, who everywhere proved to be implacable enemies of the Gospel, neither receiving it themselves nor suffering the Gentiles to do so. When they did not venture personally to attack the apostles they stirred up the heathen population against them. Notwithstanding this opposition strong churches were founded in all these cities.



View in Iconium, Modern Konieh.

This city is situated on a fertile plain. It is still, as in Paul's time, an important commercial center.

**Note 3. Paul's Missionary Policy.** The plan pursued by Paul on the first missionary journey is indicative of the course pursued by him in all his subsequent work for the extension of the Gospel. This plan embraced two particulars: first, to make the chief cities of the Roman empire the centers of his work, to the end that by the establishment of strong churches at these leading points the Gospel might spread from them into the surrounding country by the efforts of the converts themselves; and, secondly, to use as far as possible the synagogues as means whereby to reach the Gentiles. The wisdom of this course is seen when it is remembered that the Jews in every place where they had planted themselves showed great zeal in winning proselytes from the heathen. By presenting the Gospel first of all to the Jews, Paul was enabled at the same time to present it to the less prejudiced Gentile proselytes. When the former rejected the message and excluded the missionaries from the synagogues, it was found that many of the latter had become deeply and permanently interested in their message. These formed a center from which the Gospel spread in widening circles among their heathen relatives and friends. While the author of Acts naturally calls attention almost exclusively to Paul's public activity it is probable that most of his converts were won by quiet hand-to-hand work.

**Note 4. Jupiter and Mercury.** Acts 14:12, 13. Jupiter was at this time the chief god of the Lycaonians, and Mercury was his attendant and messenger. Barnabas, whose personal appearance may have been the more impressive, was identified with Jupiter, and Paul, as the chief speaker, with Mercury. An ancient legend related that



A Lycaonian Soldier.

From a bas-relief on a tomb. On this tomb is an inscription supposed to be in the unknown Lycaonian language.

these gods had at one time visited this region in human form, but were everywhere refused hospitality until they reached the hut of an aged peasant named Philemon and his wife Baucis. The gods rewarded their kindness by changing their hut into a fine temple and making Philemon a priest and Baucis a priestess. The Lystrians, on seeing the miracle wrought by Paul,



Jupiter and Mercury.

From an ancient altar.

leaped to the conclusion that these gods had reappeared, and then hastened to honor them with appropriate sacrifices, which as usual were decorated with wreaths and garlands. In the epistle to the Galatians (4:14) Paul apparently alludes to this incident when he says, "Ye received me as an angel [literally, a messenger] of God."

**Note 5. The Return through South Galatia.** Acts 14:21-23. Several reasons may have operated in deciding Paul to return the way he had come rather than press on over the lofty Taurus mountains to Syria. He may have reached Derbe in winter when the high passes in the mountains would be impassable from snow. But more likely the leading motive was the desire to revisit the churches he had planted at Lystra and elsewhere and from which he had been driven away before he had had time to complete his work. So long as the missionaries spent their time quietly in the circle of converts they had already made and refrained from public preaching it seems that they had nothing to fear. Such work would not be likely to raise a commotion. So far as the town magistrates had taken action against them it was not for preaching a new religion, for at that time all parts

of the Roman empire enjoyed a good measure of religious liberty, but because of the disturbances that had arisen in connection with their preaching. Nothing was regarded with greater dread by the town officials than popular uprisings. However innocent Paul and Barnabas may have been in respect to the uproars that the Jews instigated, they were banished, to prevent further breaches of the peace.



Attalia, Modern Adalia.

The port from which Paul sailed for Syria at the close of the first missionary journey. It has a fine harbor, and was then, as now, the chief port on the south coast of Asia Minor.

**Note 6. Duration of the First Missionary Journey.** It is commonly supposed that this journey lasted about three years. Granting six months for the tour through Cyprus, and six for the return from Derbe, we may allow four months for Antioch of Pisidia, eight for the "long time" in Iconium, and six each for Lystra and Derbe — certainly not long periods for strangers to win confidence in new communities, gain converts from heathenism, and establish strong and flourishing churches.

### DAILY SCRIPTURE READINGS.

Sunday.	Success and Persecution in Iconium. Acts 14:1-7.
Monday.	Paul Worshiped and Stoned in Lystra. Acts 14:8-20.
Tuesday.	The Return from Derbe to Syria. Acts 14:21-28.
Wednesday.	Paul's Sufferings for the Gospel. 2 Cor. 11:23-33.
Thursday.	Paul Glorifying in Persecution. 2 Cor. 12:1-10.
Friday.	Christ's Prayer for His Disciples. Jo. 17:6-19.
Saturday.	A Song of Confidence. Psalm 121.

Scripture, to be read in school or class, if desired: Acts 14:8-20.

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

### REVIEW AND PRELIMINARY QUESTIONS.

1. How was Saul prepared for his missionary work? 2. How did the missionary movement originate at Antioch? 3. What special

features marked the work of Barnabas and Saul in Cyprus? 4. Where did they go from Cyprus, and what occurred on the way? 5. What was the main purpose of Paul's address in the synagogue at Antioch of Pisidia? 6. What resulted from the work in this city? 7. What is the title of this lesson? its object? its Golden Text?

**LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.**

**Topic 1. Success and Persecution in Iconium. Acts 14:1-7.**

**Note 7.** On the map in Lesson 16 continue the journey-line of Paul and Barnabas from Antioch of Pisidia to Derbe and back again to Antioch in Syria. Look up in the B. D. all the places mentioned.

1. What three results attended the preaching of Paul and Barnabas in Iconium? (Acts 14:1-3; Note 3.)

(1)

(2)

(3)

2. What trouble presently arose? (Acts 14:4,5.)

3. Where did the apostles then go? (Acts 14:6,7.)

**Topic 2. Paul Worshiped and Stoned at Lystra. Acts 14:8-20.**

4. Tell the story of the miracle which Paul wrought at Lystra. (Acts 14:8-10.)

5. How did this affect the people? (Acts 14:11-13.)



6. What did the apostles do to restrain the people from worshiping them? (Acts 14:14.)

7. What did they say? (Acts 14:15-18.)

**Ruins of an Ancient Church in Lystra.**  
There are so many ruins of churches in this vicinity that it has been called "the place of a thousand and one churches."



8. How did the people soon show their fickleness? (Acts 14:19.)
9. How was the evil purpose of Paul's enemies defeated? (Acts 14:20.)

**Topic 3. The Return from Derbe to Syria. Acts 14:21-28.**

10. Describe the movements of Paul and Barnabas after leaving Lystra. (Acts 14:21; Note 5.)

11. What did they do for the churches on their return from Derbe?  
Acts 14:22.

Acts 14:23.

12. Where did Paul and Barnabas now preach for the first time?  
(Acts 14:25.)

13. What did they do on reaching Antioch in Syria? (Acts 14:27, 28.)

14. How much time was probably consumed by this first missionary journey (Note 6)? How much time may Paul and Barnabas be supposed to have spent in each of the South Galatian cities? In what three Roman provinces did they work?

**LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

15. What did Paul perceive in the lame man at Lystra? Why may we infer that he had heard Paul preach (Rom. 10:17)? What did this miracle testify to the people in respect to the message brought by the apostles? What did it suggest as to the blessings brought by Christianity? How does it resemble a miracle wrought by Peter in Jerusalem (Acts 3:4-8)?

16. How did Paul and Barnabas correct the error of the people of Lystra? What truths concerning God did Paul declare to them? Why is it more reasonable to believe in one God than in many gods?

17. What is the external world able to teach us about God (Acts 14:15-17)? What can it not teach? What was the necessity of God



revealing Himself to men through Jesus Christ? Is any further revelation needed?

18. How does God continually testify of His presence in the world? (Memorize answer.)

"He left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." (Acts 14:17.)

19. Write in your note-book a brief statement of the work and travels of Paul and Barnabas as noted in this lesson.

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### **Lesson 18. PAUL THE CHAMPION OF LIBERTY. The Church Freed from the Jewish Law. Acts 15: 1-35; Gal. ch. 2. About A. D. 50 or 51.**

**Note 1. Object of this Lesson.** To show how Paul at the council in Jerusalem, and in Antioch, assisted in part by Peter and Barnabas, established the freedom of Christian believers from bondage to Jewish legal requirements.

**Note 2. The Historical Situation.** The admission of Gentiles into the church on no other ground than faith in Christ demanded a great change of ideas in the Jews. The conversion of Cornelius settled the fact that salvation was for the Gentiles, but it did not decide the terms on which they might enter the church, and besides was probably regarded by most as an entirely exceptional case. On this question the Jews in other lands would naturally be more liberal than those in Palestine. This was especially clear in the church at Antioch, where Gentiles were received on perfect equality with Jews.

So long as this practice was confined to the church at Antioch, the Jewish zealots in Jerusalem apparently did not interfere. They probably looked on this, too, as an exceptional case. But when they heard of the great number of Gentiles that Paul and Barnabas had admitted to the church in Cyprus and Galatia, they became thoroughly alarmed, and hastened to Antioch with the announcement that conformity to the Jewish law was an indispensable condition of salvation. Paul and Barnabas resisted this teaching, and so much discussion arose that the church sent these two missionaries and others to ask the church at Jerusalem to decide the matter. In the debate that followed, Paul and Barnabas were ably seconded by Peter and other apostles. James, the leader of the church in Jerusalem, then prepared a solution of the question to which the whole church agreed, and which was a substantial victory for Pauline ideas.

**Note 3. Paul at the Council in Jerusalem.** Acts 15:2-4, 12; Gal. 2:1-10. In going up to Jerusalem Paul took with him not only Barnabas, who had been an honored and influential member of that church, but Titus, probably one of his converts, as a representative of the Gentile Christians. After a courteous reception by the apostles and elders, the two missionaries told what God had wrought through them. But their narrative, instead of inducing the Pharisaic party to recognize these converts as Christian brethren, led them to insist on their circumcision. To these narrow-minded zealots there could be no full Christian discipleship without conformity to the Jewish law.

Paul saw that the prejudices of these "false brethren" (Gal. 2:4)



**Paul, the Champion of Christian Liberty.**  
By Raphael.

were too strong to be overcome in public debate. Therefore he addressed himself in private to the apostolic leaders, whom he convinced that Gentile Christianity was from God. Through these leaders he succeeded in bringing the church as a whole to approve the principle that circumcision in the case of Gentile converts was not necessary to salvation. There was still a large party of extremists who insisted that Titus, having come to Jerusalem, should be circumcised, and that

such a concession would tend to allay the bitterness of the opposition in that city. Paul saw, however, that assent to this proposition meant the practical abandonment of his position regarding Gentile freedom from the law, and refused to consider it.

**Note 4. Peter's Address.** Acts 15:7-11. Peter's argument laid stress on three points: (a) that the gift of the Holy Spirit to uncircumcised Gentiles, as shown in the case of Cornelius and his friends, proved conclusively that there was no difference in God's sight between them and the Jews, and that God intended that they should be received on equal terms (vss. 7b-9); (b) that it would be cruel to force the Gentiles to obey a law whose yoke the Jews themselves had never been able to bear (vs. 10); and (c) that the Jews as well as the Gentiles had to believe in order to be saved, that is, that in this respect Jews had to become as Gentiles, so that it was clearly unnecessary to ask Gentiles to become as Jews (vs. 11).

**Note 5. James' Address and the Decision of the Council.** Acts 15:13-21. The strict Jews had been silenced but not convinced by Peter's argument. James, therefore, showed that according to prophecy the "tabernacle of David" — the new kingdom of God in the Messianic period — was to be built up from a people chosen out of "the Gentiles," and not from the Jews only, as many thought. He advised that those now turning from heathenism to God should not be hampered by ceremonial requirements as conditions of entrance into the church; but that, as a concession to those who still accepted the authority of Moses, and purely in a spirit of brotherly love, they should be asked to abstain from certain practices abhorrent to their Jewish brethren. To this the council agreed.

**Note 6. Paul's Victory.** This decision was a victory for Paul on every point for which he had contended. It meant that circumcision and the Jewish law were no longer binding on the Gentile converts. But it did not establish a similar freedom for the Jews, although the principle behind the decision, namely, that salvation comes solely through faith in Christ, really rendered all Jewish legal observances void. Although Paul may have perceived this, the council apparently did not, and expected that Jewish Christians would continue to observe the Jewish law as before. They even made a special arrangement with Paul whereby the original apostles were to work in Jewish missionary fields, while he was to work in Gentile fields (Gal. 2:9). The decision therefore seemingly established two forms of Christianity, Jewish and Gentile, and provided a way by which they could live together harmoniously, but yet it was based on a principle which insured the eventual disappearance of one of these forms and the supremacy of the other.

**Note 7. Peter and Paul at Antioch.** Gal. 2:11-21. This truth began to appear soon afterward at Antioch, when trouble arose about the social relations of the Jews and the Gentiles. The refusal of Peter and others to eat with the Gentiles was based wholly on ceremonial grounds. But Paul in his masterly argument to Peter showed that a Christianity based on such grounds was a denial of the Gospel of Christ. He put the case with the utmost clearness — either Christ saves and the law does not, or the law saves and Christ does not. If salvation comes by obedience to the law, then Christ died in vain. In this exposition of fundamental Christianity Paul showed the radical error of the Jewish position and prepared the way for its ultimate abandonment, for if Christ stood for salvation by faith alone, then the mission of Judaism was ended. The conflict between the idea of

salvation by faith and that of salvation through dependence on Jewish forms and ceremonies was one of life and death. Both could not be true, nor could both survive permanently. Paul's victory for salvation through faith saved Christianity from being destroyed by Judaism and made it a world-religion. No more important service has been rendered to the church since the days of Christ.

### DAILY SCRIPTURE READINGS.

Sunday.	} Peter, Paul and Barnabas in Jerusalem.	{ Acts 15:1-11.
Monday.		{ Acts 15:12-21.
Tuesday.		{ Acts 15:22-35.
Wednesday.	Paul's Account of the Council in Jerusalem.	Gal. 2:1-10.
Thursday.	Peter and Paul at Variance in Antioch.	Gal. 2:11-21.
Friday.	Circumcision a Badge of the Law.	Gal. 5:1-12.
Saturday.	The Law Fulfilled through Love.	Gal. 5:13-24.

**Scripture**, to be read in school or class, if desired: Acts 15:22-29.

**Golden Text**: "Other sheep I have, which are not of this fold." Jo. 10:16.

### REVIEW AND PRELIMINARY QUESTIONS.

1. Where did Christian missions originate? 2. At what point in the narrative is Saul first called Paul? 3. What did Saul and Barnabas accomplish at Antioch of Pisidia? at Iconium? 4. What strange experiences befell them at Lystra? 5. What truths concerning God did Paul declare at Lystra? 6. Describe the return from Derbe to Antioch in Syria. 7. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

**Topic 1. The Council at Jerusalem.** Acts 15:1-35; Gal. 2:1-10.

1. How did the church at Antioch meet the demand made by the Judaizers from Jerusalem? (Acts 15:1, 2; comp. Gal. 2:1, 2a, 4, 5; Note 2.)

2. What did Paul and Barnabas do on the way from Antioch to Jerusalem? (Acts 15:3.)

3. What occurred in Jerusalem before the council met?  
Acts 15:4, 5; Note 3.

Gal. 2:2b, 3.



Note 8. Of Peter's whereabouts from the time of his departure from Jerusalem after his miraculous deliverance from prison until the time of this council nothing is known. As the persecution begun by Herod originated in political motives it must have ceased at his death, when Judea again became a Roman province. The fact that James, rather than Peter, was the leader of the church in Jerusalem at the time of the council suggests that Peter had been absent from the city the greater part of the six or seven years since his flight.

4. State briefly the three leading points in Peter's address. (Acts 15:7-11; comp. chs. 10, 11; Note 4.)

Vss. 7b-9.

Vs. 10.

Vs. 11.

5. To what did Barnabas and Paul testify? (Acts 15:12.)

6. How did James' citation from prophecy bear upon the subject under debate? (Acts 15:13-18; Note 5.)

7. What solution of the trouble did he propose? (Acts 15:19-21; Note 5.)

8. What was done as a result of this suggestion? (Acts 15:22-29.)

9. What special sphere of labor was recognized at this time as belonging to Peter, and what to Paul? (Gal. 2:7-9.)

10. State briefly how the council's action was reported to the church in Antioch. (Acts 15:30-33.)

11. What is said of the further work of Paul and Barnabas? (Acts 15:35.)



Topic 2. Peter and Paul in Antioch. Gal. 2:11-21.

12. What occasioned trouble between Peter and Paul in Antioch? (Gal. 2:11-13; Note 7.)

13. How did Paul show that Jews as well as Gentiles were freed from the Jewish law? (Gal. 2:14-16.)

### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

14. What made the position of the Judaizing teachers in Antioch so hard to contest (Note 2)? By what arguments did Peter show that this position was, nevertheless, incorrect? What does this imply as to our right attitude toward Scripture truth?

15. What is taught in this lesson about the way of salvation (Acts 15:11)? Why can there be but one way of salvation for men? How is salvation through Christ perfectly adapted to the needs of all? How can it be made available for any? What is salvation?

16. What would have been the probable result to the church if the Judaizers had prevailed? Why was this one of the most important turning-points in the history of the church? What may we infer from it as to God's guiding hand in human affairs?

17. On what general principle did Paul sum up his argument touching the freedom of Christians from the Jewish law? (Memorize answer.)

"If righteousness is through the law, then Christ died for nought." (Gal. 2:21.)

18. Write in your note-book a brief statement of the occasion, the deliberations, and the results of the council in Jerusalem.

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## Lesson 19. PAUL IN TROAS AND PHILIPPI. The Second Missionary Journey Begun. Acts 15:36—16:15.

About A. D. 51.

**Note 1. Object of this Lesson.** To show how Paul was divinely guided to carry Christianity into Europe.

**Note 2. The Historical Situation.** A personal difference between Paul and Barnabas over Mark led to their separation. The former chose as his traveling companion Silas, a "prophet," or inspired teacher, who had been sent by the council at Jerusalem with Paul and Barnabas to report the decision respecting the Gentile converts. After revisiting the churches in South Galatia, Paul evidently planned

further work in the large cities of western Asia Minor. But in some providential way this plan was thwarted, and he was guided by the Spirit northward and westward until he reached Troas on the Ægean sea. Here the purpose of this long and toilsome journey was made clear by an unmistakable divine call to cross over into Macedonia, where the evangelization of Europe began in a little prayer-meeting on the river bank at Philippi.

**Note 3. Timothy.** Acts 16:1. Upon revisiting Lystra, Paul and Silas were joined by a young man named Timothy, one of Paul's



Troas, the Place of Paul's Call to Macedonia.

former converts at this place, who proved from this time on until the close of Paul's life one of his most valuable assistants. To him were addressed two of Paul's epistles, the second of which contains the apostle's last words before his martyrdom. As a matter of expediency Paul circumcised him, because the Jews to whom he afterwards preached would not have listened to him if he, the son of a Jewish mother, and hence in their thought a Jew, had not submitted to the Jewish rite. This fact that Timothy's mother was a Jewess placed his case in a wholly different class from that of Titus whom Paul refused to circumcise (Gal. 2:3-5; Note 3, Lesson 18).

**Note 4. Paul's Route from Antioch in Pisidia to Troas.** Acts 16:6, 7. Until within a few years it was held that when Paul "went through the region of Phrygia and Galatia," he made a detour of 600-700 miles into Galatia proper (see B. D. "Galatia"), as shown on the accompanying map. This was because there was no other way of accounting for the existence of the churches in Galatia to which his epistle to the Galatians was addressed. But recent investigations have shown that at that time the province of Galatia included Antioch in Pisidia, Iconium, Lystra, Derbe, and the adjacent region, so that,

in accordance with Paul's custom of designating any given group of churches by the name of the province in which they were situated, the churches in those cities might properly be called the churches in Galatia. These facts remove a multitude of difficulties, and have led



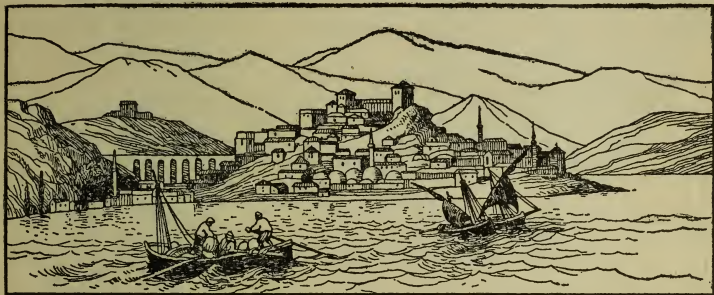
Map Showing Paul's Route in Asia Minor on his Second Missionary Journey.

nearly all recent writers to believe that the Galatian churches to which Paul wrote were those established by Paul and Barnabas in the above named cities on the first missionary journey. This being so, Paul's route to Troas on the second journey would have been approximately that indicated on the map.

**Note 5. The "We" Sections in Acts.** In four passages, 16:10-17; 20:5-15; 21:1-18; 27:1—28:16, the narrative abruptly passes from the third person to the first. Almost without exception scholars have inferred from this fact that the writer, while modestly avoiding the mention of his own name, yet wished to intimate that he was a companion of Paul in the events here narrated. A careful examination of the relations sustained by Paul's companions to him shows that Luke is the only one who fits into all these situations. This confirms the ancient tradition that he wrote the book of Acts as well as its preceding treatise, the third Gospel. If this inference is correct it shows that Luke joined Paul at Troas, and went with him to Philippi where he seems to have remained until Paul came that way again some years later on his final journey to Jerusalem.

**Note 6. Lydia.** Acts 16:14. Thyatira (modern Ak-Hissar) was an important and wealthy city in the central part of the province of Asia. It was famous for its red and purple cloths, a business still carried on extensively in Ak-Hissar. The purple garments which

Lydia sold were quite costly, and hence her business must have required considerable capital. Her large and commodious house also indicates that she was a woman of means. As her husband is not mentioned she was probably a widow. It is possible that she had been



Neapolis, Paul's Landing-place in Europe.

converted to Judaism in her native city where there was a large colony of Jews. The fact that she is not mentioned in Paul's letter to the Philippians suggests that she had died or removed to some other place in the meantime.

#### DAILY SCRIPTURE READINGS.

Sunday.	Dissension between Paul and Barnabas.	Acts 15:36-41.
Monday.	From Antioch in Syria to Troas.	Acts 16:1-8.
Tuesday.	The Evangelization of Europe Begun.	Acts 16:9-15.
Wednesday.	Timothy's Ancestry and Training.	2 Tim. 1:1-10.
Thursday.	Paul's Counsels to Timothy.	2 Tim. 2:1-13.
Friday.		2 Tim. 2:14-26.
Saturday.	Timothy's Knowledge of the Scriptures.	2 Tim. 3:10-17.

**Scripture**, to be read in school or class, if desired: Acts 16:6-15.

**Golden Text**: "Come over into Macedonia, and help us." Acts 16:9.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. Mention the steps of progress by which the Gospel was carried from Jerusalem to Antioch. 2. Give a brief outline of the life of Paul up to the close of his first missionary journey. 3. State the occasion and result of the council at Jerusalem. 4. State the occasion and result of Paul's difference with Peter at Antioch. 5. How important was the victory over Judaism which Paul achieved? 6. What is the title of this lesson? its object? its Golden Text?



## LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.



Map for Tracing Paul's Second Missionary Journey.

**Note 7.** This lesson gives an outline view of Paul's second missionary journey as far as Philippi. The route traveled should be traced on the map, and the principal events at each place mentioned should be carefully fixed in mind (see Note 4).

**Topic 1. The Second Missionary Journey Begun. Acts 15:40—16:8.**

1. Whom did Paul choose for a companion on his second missionary journey? (Acts 15:40, comp. vss. 27, 32.)

2. What work first engaged their attention? (Acts 15:41.)

3. What important incident occurred at Lystra? (Acts 16:1-3.)

4. What was Paul's main mission to the Galatian churches at this time? (Acts 16:4, 5.)

5. What led Paul and Silas to turn northward from Galatia? (Acts 16:6.)

6. Describe their further movements until they reached Troas. (Acts 16:7, 8; Note 4.)

**Topic 2. The Gospel Carried to Europe. Acts 16:9-15.**

7. What memorable experience came to Paul at Troas? (Acts 16:9.)

8. What did he conclude from this vision? (Acts 16:10.)

9. Describe Paul's route from Troas to Philippi. (Acts 16:11, 12; see B. D. "Philippi.")

10. How did Paul begin his missionary work in Philippi? (Acts 16:13.)

11. What was the immediate result of his preaching? (Acts 16:14.)

12. How did Lydia show her grateful appreciation of what Paul had done for her? (Acts 16:15.)

**LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

13. To what special guidance does Paul repeatedly attribute his route during this journey (Acts 16:6-10)? Mention some ways in which this guidance may have been manifested. How was the purpose of this guidance finally made clear?

14. How are men led by the Spirit now? What is true of those who are thus led (Rom. 8:14)? What kind of life results from such leading? Why is such leading so little manifested? What possibilities does this subject open before us?

15. What was the cry that came to Paul at Troas? In what sense does it represent the cry of the heathen world to-day? To whom is this cry directed? Why should it receive a prompt and generous response? What can we do regarding it?

16. What was the great commission under which Paul went on his missionary journeys? (Memorize answer.)

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Mt. 28:19, 20.)

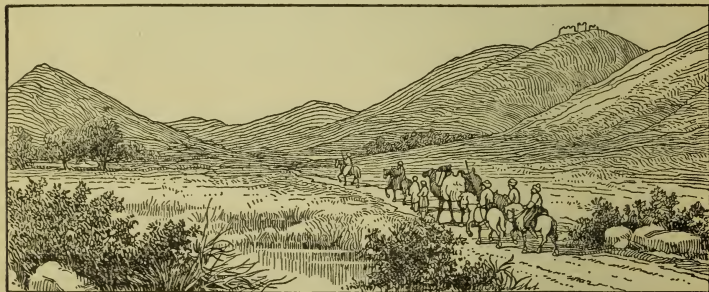
17. Write in your note-book a brief narrative of the beginning of Paul's second missionary journey.

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## Lesson 20. PAUL AND THE PHILIPPIAN JAILER. Christian Work in Prison. Acts 16:16-40. About A. D. 51.

**Note 1. Object of this Lesson.** To show the spirit in which Paul and Silas met the persecution that befell them at Philippi, and the results of their imprisonment.

**Note 2. The Historical Situation.** The conversion of Lydia was the beginning of a remarkably successful missionary work in Philippi. It resulted in the establishment of a large Gentile church which in subsequent years gave Paul more comfort and less anxiety than any other planted by him. This prosperous work, however, came to a



The Site of Philippi.

sudden end. Paul wrought a miracle which interfered with the pecuniary gains of certain men, who in revenge caused him and Silas to be arrested, scourged, and imprisoned. The prayers and hymns of praise of these two suffering prisoners were answered by a divine

interposition which quickly led to the conversion of their jailer and his entire household. The following morning the magistrates with humble apologies released Paul and Silas, who soon afterwards departed to new fields.

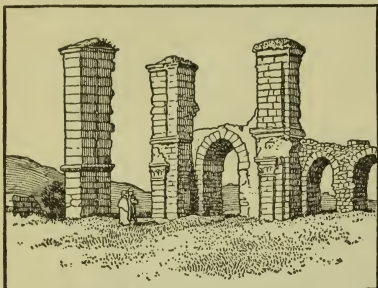
**Note 3. The Demoniac Slave Girl.** Acts 16:16-18. The phrase "a spirit of divination," literally translated, as in the margin, is "a spirit, a Python." The python was the serpent which according to an ancient legend Apollo slew at Delphi, and which was afterwards worshiped as the symbol of wisdom. The spirit of the python was thought to have taken up his abode in the priestesses of Apollo, and to this they were supposed to owe their soothsaying or divining power. They were adepts in ventriloquism, and the voice that issued from them was supposed to be that of the python. The statement that the slave-girl who followed Paul and Silas had a python spirit records the popular pagan opinion respecting her, but does not affirm its truth. Her ravings were interpreted as a foretelling of future events, and thus became a source of great gain to her owners. It was the loss of this income, and not any special hostility to Christianity, that occasioned the persecution against Paul and Silas. The same motive operated on a much larger scale a few years later in the case of the Ephesian silversmiths (Acts 19:23-41).

**Note 4. The Christians Confounded with the Jews.** Acts 16:20. It was the misfortune of the Christians during the early progress of Christianity to be placed in a peculiarly trying position. On the one hand they were persecuted by the Jews with relentless bitterness. On the other hand, whenever the hostility of the heathen mobs was aroused against them, they were at once identified with the Jews, who were universally execrated for their pride and exclusiveness. At this particular time the Jews were in still worse odor from the fact that the emperor Claudius had just banished them from Rome as disturbers of the peace. News of this edict had no doubt reached Philippi, and naturally tended still more to inflame the mob against Paul and Silas.

**Note 5. The Release of Paul and Silas.** Acts 16:35-39. When the Philippian magistrates ordered Paul and Silas to be scourged and imprisoned without trial they trampled on Roman law and order even if the men had been only despised Jews. That they quickly perceived this is shown by their eagerness to release them the next morning. But when informed that the prisoners were Roman citizens, an honor of which even the mob had boasted (vs. 21), the magistrates were thrown into consternation. The Roman law explicitly exempted Romans from all degrading punishments. The most serious charge



brought by Cicero against Verres was that, as governor of Sicily, he had caused Roman citizens to be scourged. Moreover, to punish any Roman unjustly made the magistrate liable to indictment for treason, and to suffer death and confiscation of property. The town officials at Philippi saw that their hasty action had placed them in a plight



Ruins in Market-place, Philippi.  
The place where Paul and Silas were scourged.

from which they were ready to extricate themselves by the most abject apologies and by pledges for the future. When Paul insisted on a public apology as the least possible reparation he was probably actuated not so much by a desire for personal satisfaction as by a purpose to protect the converts in Philippi from similar outrages in the future. For so long as Paul and Silas held

over the magistrates the possibility of an indictment for treason, they would be cautious about troubling the Christians.

To the natural question why Paul on this occasion did not claim the protection of his Roman citizenship as he subsequently did at Jerusalem (Acts 22:25) no answer can be given beyond the conjecture that the fury of the mob may have made any attempt of that kind futile. "But whatever were the true reasons which induced the apostle to be silent, the overruling hand of Providence was herein plainly visible; for the conversion of the jailer and his household was occasioned by the execution of this hasty and unjust sentence."

### DAILY SCRIPTURE READINGS.

Sunday.	Paul and Silas Imprisoned. Acts 16:16-24.
Monday.	The Philippian Jailer Converted. Acts 16:25-34.
Tuesday.	Paul and Silas Released. Acts 16:35-40.
Wednesday.	Philippians Exhorted to be of Lowly Mind. Phil. 2:1-11.
Thursday.	Exhorted to Zeal and Blamelessness. Phil. 2:12-18.
Friday.	Timothy and Epaphroditus Commended. Phil. 2:19-30.
Saturday.	All Things Loss for Christ. Phil. 3:1-12.

Scripture, to be read in school or class, if desired: Acts 16:22-34.

Golden Text: "Believe on the Lord Jesus, and thou shalt be saved." Acts 16:31.

### REVIEW AND PRELIMINARY QUESTIONS.

1. Why did Paul and Barnabas separate before the second missionary journey? 2. Who accompanied Paul? 3. What route did they

take and what churches revisit? 4. Who joined them at Lystra? 5. State Paul's route from Antioch of Pisidia to Troas, with the reasons for it. 6. Who apparently joined him in Troas? 7. Why did the party cross over to Macedonia? 8. Who was the first convert in Europe? 9. What is the title of this lesson? its object? its Golden Text?

**LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.**

**Topic 1. Paul and Silas Imprisoned. Acts 16:16-24.**

1. Relate the story of the slave girl in Philippi whom Paul healed. (Acts 16:16-18; Note 3.)

2. How did the owners of the girl avenge themselves? (Acts 16:19-21; Note 4.)

3. How were they aided in their assault? (Acts 16:22a.)

4. How did the magistrates treat Paul and Silas? (Acts 16:22b, 23.)

5. What did the jailer do in view of the charge given him? (Acts 16:24.)



**Men with Feet in Stocks.**

**Topic 2. The Jailer and his Household Converted. Acts 16:25-40.**

6. State briefly the events that immediately preceded the jailer's conversion. (Acts 16:25-28.)

7. How was he affected by these events? (Acts 16:29, 30.)

8. How did Paul answer his agitated question? (Acts 16:31.)

9. What great good came out of these events? (Acts 16:32-34.)

10. How did the magistrates the next morning confess that they had done wrong? (Acts 16:35, 36; Note 5.)

11. What stand did Paul and Silas take in reply, and why? (Acts 16:37.)

12. How did the magistrates finally humble themselves before these two missionaries? (Acts 16:38, 39.)

13. What did Paul and Silas do when they left the prison? (Acts 16:40.)

### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

14. What was the real reason for the opposition to Paul in Philippi (Acts 16:19a; Note 3)? How long are men engaged in any wicked business content to let Christians alone? When do they raise a cry against them?

15. What evidences of conversion were given in the case of Lydia? What, in the case of the jailer? In what respects were these conversions alike? In what respects were they different? Why may we not expect all conversions to be alike in form?

16. What was it for the jailer to "believe on the Lord Jesus"? What change would such belief probably make in his life? What is it for us to believe in Christ? What change does such belief make in our lives? What are the essential elements in every true conversion?

17. How is Paul presented to us in this lesson? What new light do these events throw on his character? What is most to be admired in his conduct at this time?

18. When may great sufferings become an occasion for joy? (Memorize answer.)

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." (Mt. 5:11, 12.)

19. Write in your note-book a brief account of Paul's experiences as related in this lesson.

## Lesson 21. PAUL IN THESSALONICA AND BEROEA.

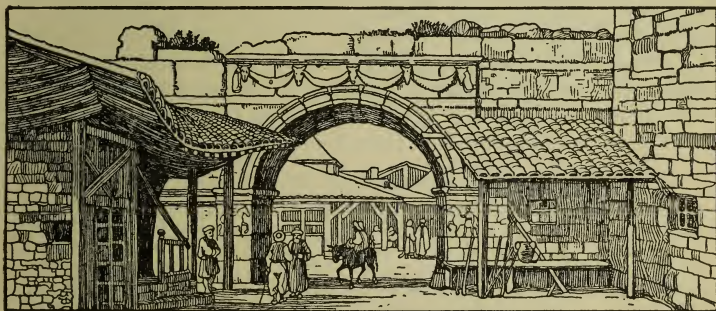
Great Success and Bitter Opposition. Acts 17:1-15;

1 Thes. 2:1-12. About A. D. 52.

**Note 1. Object of this Lesson.** To show how Paul met some of the difficulties that beset him in his missionary work, especially as seen in his experiences at Thessalonica and Berea.

**Note 2. The Historical Situation.** On leaving Philippi, Paul and his companions went to Thessalonica. Here his work was at first very successful, but was brought to a sudden end through the jealousy of the unconverted Jews, who stirred up a tumult against the missionaries and compelled them to flee for their lives to Berea. Here Paul and his companions were received by the Jews with great cordiality. But soon their work was broken up by Jews from Thessalonica, who stirred up such a tumult that Paul was again compelled to flee for safety. These two experiences of temporary success brought to an end through jealousy and violence are typical of many that Paul endured, and by which, perhaps, he was driven to preach the Gospel much more widely than he would otherwise have done.

**Note 3. Paul's Journey from Philippi to Thessalonica.** Acts 17:1. Paul's experiences in Philippi, so far from discouraging him, led him



Roman Triumphal Arch in Thessalonica.

with characteristic boldness to transfer his work to the largest city in Macedonia. Thessalonica was the political and commercial metropolis of the province. It lay about one hundred miles southwest from Philippi, with which it was connected by means of the famous Roman military road known as the Egnatian Way. The road passed through the cities of Amphipolis and Apollonia. The former was thirty-three miles from Philippi, and thirty from Apollonia, while the latter was



thirty-seven miles from Thessalonica. It is probable therefore that they mark stages in the journey. Whether Paul found in these cities no opening for Christian work, or deliberately pushed on to the more important field, is not stated.

**Note 4. The Riot in Thessalonica.** Acts 17:5-9. Paul's work in Thessalonica met at first a gratifying success. Some of the Jews were converted, but of the Gentiles so many were gathered in that Paul in writing to the church a few months later could address them as composed largely if not wholly of converts from idolatry (1 Thes. 1:9; 2:14). These converts came almost entirely from the intelligent upper classes. The ignorant and superstitious masses remained fanatically attached to their heathen beliefs.

When this rapid spread of the Gospel aroused, as usual, the hostility of the Jews, an alliance was easily formed between them and the drags of the people. By skilfully misrepresenting the missionaries as traitors to the emperor, the Jews excited the rabble against them. The feeling became so violent that the only safe course seemed to be to conceal Paul and Silas until the excitement had subsided. When, in their place, certain brethren were dragged before the magistrates, it was quickly seen that the matter was not so serious as had been represented. But the charge of treason could not be ignored. The least that could be done was to put the brethren under bonds to keep the peace, apparently by keeping Paul, the cause of the disturbance, out of the city. The only thing to do, therefore, was to send him away at once. Greatly as he sought to return, this "security" seems to have been the insurmountable obstacle to which he refers as a hindrance of Satan preventing his return (1 Thes. 2:17, 18).

#### DAILY SCRIPTURE READINGS.

Sunday.	Paul's Ministry in Thessalonica. Acts 17:1-9.
Monday	Paul's Thanksgiving for the Thessalonians. 1 Thes. 2:1-12.
Tuesday	Paul's Work in Berea. Acts 17:10-15.
Wednesday.	Persecution Foretold by Christ. Mt. 10:16-23.
Thursday.	Cost and Rewards in Serving Christ. Mt. 10:24-33.
Friday.	Finding One's Life and Losing it. Mt. 10:34-42.
Saturday.	Confidence in God's Protection. Ps. 61.

Scripture, to be read in school or class, if desired: Acts 17:1-12.

Golden Text: "When they persecute you in this city, flee into the next." Mt. 10:23.

#### REVIEW AND PRELIMINARY QUESTIONS.

1. How was Paul led to go into Europe? 2. What success did he have in Philippi? 3. Why were he and Silas arrested? 4. How were they treated by the magistrates? 5. What occurred about midnight?

6. What was the effect on the jailer? 7. What followed the next morning? 8. What is the title of this lesson? its object? its Golden Text?

**LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.**

Note 5. In studying this lesson continue the journey line on the map in Lesson 19 from Philippi to Berea.

**Topic 1. Paul in Thessalonica.** Acts 17:1-9; 1 Thes. 2:1-12.

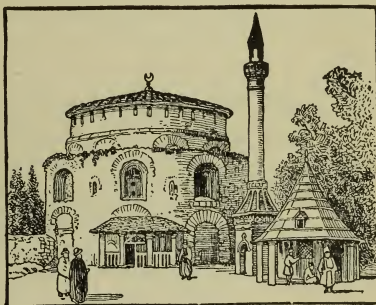
1. How does Luke describe the beginning of Paul's work in Thessalonica? (Acts 17:1, 2; Note 3.)

2. How does Paul himself describe it? (1 Thes. 2:1, 2.)

3. What was the substance of his preaching there as reported by Luke? (Acts 17:3.)

4. What did Paul himself say of it? (1 Thes. 2:3, 4.)

5. What were his feelings toward the Thessalonians? (1 Thes. 2:7, 8.)



**Ancient Church in Thessalonica.**  
The traditional place where Paul preached.

6. How did he and his companions prove their disinterestedness in preaching the Gospel? (1 Thes. 2:5, 6, 9.)

7. How did he show his deep solicitude for their spiritual welfare? (1 Thes. 2:10-12.)

8. How was this fruitful ministry among the Thessalonians interrupted? (Acts 17:5-7; Note 4.)

9. What action was taken by the city officials? (Acts 17:8, 9.)

**Topic 2. Paul in Berea. Acts 17:10-15.**

10. What was done to Paul in consequence of this uproar in Thessalonica? (Acts 17:10.)

11. How was he received in Berea? (Acts 17:11, 12.)

12. How was his work there checked? (Acts 17:13-15.)

**LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

13. How did Luke describe Paul's public work in Thessalonica (Acts 17:2, 3)? What did Paul say of his work with men and women individually (1 Thes. 2:7, 11, 12)? Which of these two classes of work was probably the most effective? How can Christians generally make their good influence most widely felt?

14. What charge did the Jews bring against Paul and his companions in Thessalonica (Acts 17:6)? What did they mean by turning the world "upside down"? What was Paul really trying to do? How did Christ describe His mission in the world (Mt. 10:34)? Why is Christian truth revolutionary in its effect on society?

15. In what respects were Paul's experiences in Thessalonica and Berea typical of much of his missionary life? What effect did these trials have on his work? What spirit did he show in the midst of these difficulties?

16. What example, worthy of imitation at all times, was set by the Jews in Berea? (Memorize answer.)

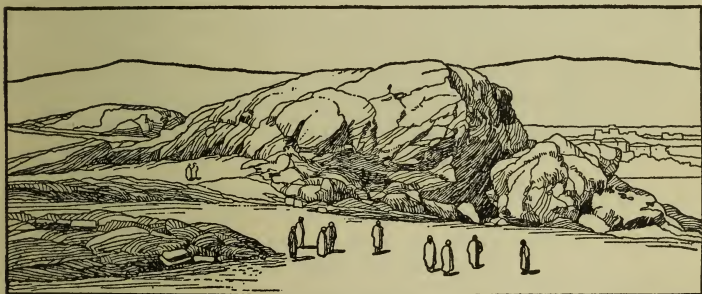
"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:11.)

17. Write in your note-book a summary of Paul's travels and work as covered by this lesson.

**Lesson 22. PAUL IN ATHENS. His Address on Mars Hill.**  
Acts 17:16-34. About A. D. 52.

**Note 1. Object of this Lesson.** To consider Paul's brief ministry in Athens, and to note the remarkable skill with which he presented to the philosophers of that city certain great truths concerning God and man.

**Note 2. The Historical Situation.** Paul did not regard his ministry in Macedonia as finished when he fled from Berea. He was particularly anxious to complete his work in Thessalonica. But that city was effectually closed to him by the bonds exacted from his friends to keep him away (see Note 4, Lesson 21). Until this obstruction was removed he determined to go southward and seek new fields in Achaia. On reaching Athens he sent to Berea for Silas and Timothy. While awaiting their arrival he was moved with pity and indignation as he beheld on every hand magnificent creations of art given over to the service of idolatry. The discourses on religion that he



Mars Hill, Athens.

From a photograph.

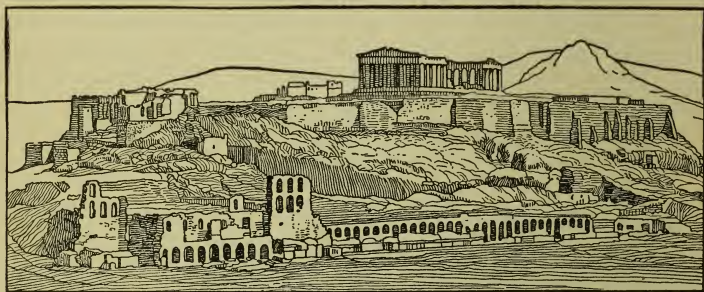
On one side of this hill are steps hewn in the solid rock, leading to a large quadrangular excavation in the rock, with rock-hewn seats, which mark the meeting-place of the "Court of the Areopagus," the highest court of the Greeks. These steps were doubtless climbed by Paul when he addressed the Athenian philosophers.

began in the Agora attracted such attention that certain of the philosophers called on him to explain his views more fully on the Areopagus. They heard him with courteous attention until he affirmed the resurrection of the dead. This seemed so contrary to reason that most of them would listen no longer. A few, however, were won to the truth. Before Paul left Athens Timothy arrived and was at once sent to strengthen the church in Thessalonica which was suffering persecution. Silas apparently was unable to leave Berea until Timothy returned from Thessalonica.



**Note 3. Athens.** This was the most renowned city of Greece, and the center of Grecian learning and civilization during the golden period of the nation's history. In Paul's day it was still a beautiful monument to its past history, being filled with temples, altars and sacred buildings in the highest perfection of Greek art. Schools of philosophy still flourished and attracted large numbers. It was a "free city," that is, governed by its own magistrates and exempt from occupation by a Roman garrison.

The original city was built on the Acropolis, and was reached by a road on the western side. At the foot of this road the country people assembled to sell provisions. When the population overflowed from



The Acropolis, Athens.

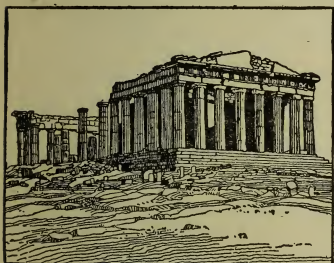
From a photograph.

the Acropolis the first streets were laid out around this market-place or Agora, and the city extended from it in all directions. The Agora was afterward surrounded by splendid colonnades or porches where were the schools of the philosophers and the common meeting-places of the people, and thus it became not only the business center of the city but the heart of its political and intellectual life. Naturally Paul began his religious discussions there.

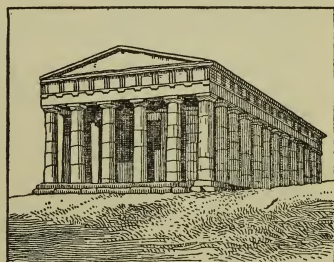
**Note 4. Epicurean and Stoic Philosophers.** Acts 17:18. Athens was at this time, as she had been for centuries, the chief seat of Greek philosophy. Two schools, widely different in principles and conclusions, attracted the largest number of followers. These were the Epicureans and the Stoics. The former were disciples of Epicurus, a Greek philosopher, who lived from 342 to 270 B. C. He taught that true pleasure, tested by experience rather than reason, was the end to be aimed at in life, and that the ultimate pleasure was freedom from disturbance. He believed in natural causes for all phenomena, and rejected the idea of any supernatural interference in nature. Epicurism prepared the way for Christianity by weakening the hold

of polytheism. In Paul's time, however, its philosophy of pleasure had led many of its disciples into the grossest sensuality.

The school of the Stoics was founded by Zeno toward the close of the 4th century B. C. It derived its name from the Stoa Poikila, or Painted Porch, on the west side of the Agora, in which he taught. The Stoics held that God was the soul of the world, its ruler and upholder. The soul was not immortal. Virtue was its own reward, vice its own punishment. The wise man should be indifferent alike to pleasure and to pain. The Stoics founded their morality on a pride so inflated that they regarded themselves as the equals of the gods. They helped to prepare the way for the Gospel by emphasizing



**The Parthenon.**



**Temple of Theseus.**

These two wonderful temples, the Parthenon on the Acropolis, and the temple of Theseus on a neighboring hill to the northwest, were both in their full splendor in the time of Paul, and were in plain view from the summit of Mars hill, where he spoke.

the common relations of all men to God, and the ties that unite mankind.

**Note 5. Paul's Address on the Areopagus.** Acts 17:22-31. This discourse, so entirely different from any that Paul preached elsewhere, shows his remarkable ability to adapt himself to circumstances. It must be remembered, however, that Tarsus, his native city, was also a famous center of academic culture, and that to this fact may be due in large measure his readiness in adapting himself to Greek modes of thought so radically different from those of the Jews.

After a conciliatory introduction (vss. 22, 23), he shows that God is an omnipotent and omnipresent Spirit (vs. 24); that He needs no sacrifices such as the heathen gods were supposed to demand, seeing that He is Himself the universal Giver (vs. 25); that He has created the human race as a unit, and has Himself assigned to the nations their geographical boundaries (vs. 26); that the moral purpose underlying His dealings with men is that they shall recognize Him as God (vs. 27); that to Him, they, as His offspring, owe their very existence

(vs. 28); and that if such is His nature, then it is absurd to try to represent Him by such sculptured forms as filled the streets and temples of Athens (vs. 29). This discourse on the nature of God and His relation to the world culminates in a demand for repentance based on the certainty of an impending judgment to be executed by One whose mission God has attested by raising Him from the dead (vss. 30, 31).

### DAILY SCRIPTURE READINGS.

Sunday.	Paul in Athens. Acts 17:16-21.	
Monday.	Paul's Address to the Athenians. Acts 17:22-34.	
Tuesday.	The Impotency of Idols. Is. 45:18-25.	
Wednesday.	No God like Jehovah. Is. 46:3-13.	
Thursday.	} God's Omnipotence and Omnipresence.	{ Ps. 139:1-10.
Friday.		{ Ps. 139:11-18.
Saturday.		{ Ps. 139:19-24.

Scripture, to be read in school or class, if desired: Acts 17:22-34.

Golden Text: "He is not far from each one of us." Acts 17:27.

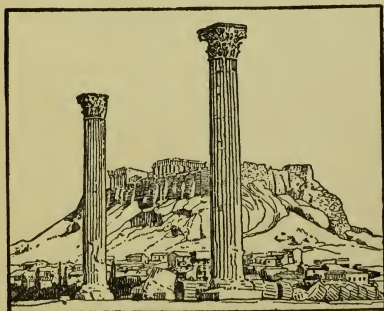
### REVIEW AND PRELIMINARY QUESTIONS.

1. How was Paul led to cross over into Europe? 2. What success did he have in Philippi? 3. What was the effect of his preaching in Thessalonica? 4. How was his ministry there interrupted? 5. Relate his experiences in Berea. 6. How did he reach Athens? 7. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

Note 6. Continue the tracing of Paul's journey on the map in Lesson 19 from Berea to Athens, remembering that after reaching the Ægean coast near Berea the remainder of the journey was probably made by water.

#### Topic 1. Paul Attracting Attention in Athens. Acts 17:16-21.



Ruins of Temple of Jupiter, Athens.

The Acropolis, with the Parthenon on its summit, is in the background.

1. How was Paul affected by what he saw in Athens? (Acts 17:16.)

2. How did he occupy his time while waiting for Silas and Timothy? (Acts 17:17, comp. vss. 15, 16.)

3. How did his reasonings affect the philosophers who overheard him? (Acts 17:18.)

4. What did they request of him? (Acts 17:19, 20.)

5. How did Luke characterize the people of Athens? (Acts 17:21.)

Topic 2. Paul's Address on the Areopagus. Acts 17:22-34.

6. In what courteous way did Paul begin his address? (Acts 17:22.)

7. What did he take as his text? (Acts 17:23.)

8. Opposite the following references give a brief analysis of Paul's address. (Acts 17:24-31; Note 5.)

Vs. 24.

Vs. 25.

Vs. 26.

Vs. 27.

Vs. 28.

Vs. 29.

Vss. 30, 31.

9. What great truths concerning God are announced in this discourse? What bearing did these truths have on the worship of idols? What is affirmed as to the mutual relations of God and man? What, as to the supreme object of the earthly life (vs. 27)? What, as to God's nearness to every man? What, as to man's need of repentance?

10. How were Paul's hearers affected by this address? (Acts 17:32, 33.)



Altar to an Unknown God.



11. What resulted from his work in Athens? (Acts 17:34.)

### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

12. How did Paul in his address meet the practical atheism of the Epicureans (Acts 17:24, see Expl. Notes in App.)? How did this truth meet the virtual pantheism of the Stoics? How did it meet the polytheism of the common people? What other truths concerning God were implied in this brief statement?

13. How did Paul say that the true God cannot be served or worshiped (Acts 17:25)? How did the idol-worshippers try to serve God? What is the service that is acceptable to Him? How can we render such service?

14. What did Paul say about the unity of the human race (Acts 17:26)? How would this doctrine of human brotherhood be regarded by the Greeks? How is it regarded by many now? What duties rest on all men because of their race-relationship?

15. How did Paul describe man's absolute dependence on God? (Memorize answer.)

"In him we live, and move, and have our being." (Acts 17:28.)

16. Write in your note-book a summary of Paul's work in Athens and a brief analysis of his address.

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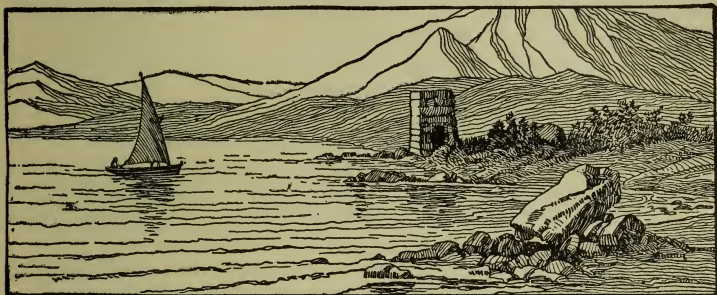
## Lesson 23. PAUL IN CORINTH. The Second Missionary Journey Ended. Acts 18:1-22; 1 Cor. 2:1—3:2. About A. D. 52-54.

**Note 1. Object of this Lesson.** To show how Paul, amidst great discouragements, founded in Corinth one of the most notable of the New Testament churches.

**Note 2. The Historical Situation.** Paul quickly realized that Athens presented no open door to the Gospel. He therefore pushed on alone to Corinth, some forty-five miles away. Here as usual he first sought to gain a foothold by preaching to the Jews. His work among them was almost fruitless, but afterward he labored for a year and a half among the Gentiles with great success. On closing his ministry in Corinth, Paul returned to Antioch in Syria by way of Ephesus, Cæsarea and Jerusalem. This closed the second missionary journey, which occupied about four years, A. D. 51-54.

**Note 3. Corinth.** Acts 18:1. Corinth was one of the most famous cities of ancient Greece. It was situated on the isthmus which

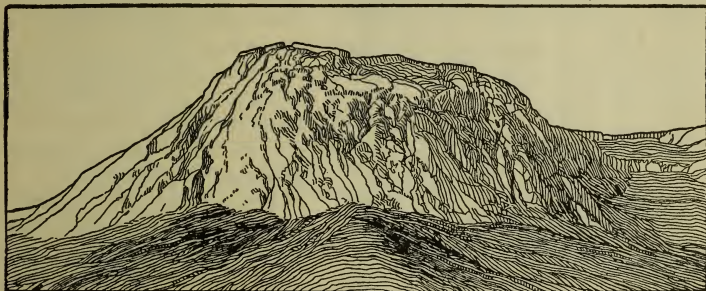
connects northern Greece with the Peloponnesus. Consequently it commanded the commerce both of the East and of the West. In B. C. 146 it was destroyed by the Romans, but was rebuilt a century later



Bay of Cenchreæ, the Eastern Port of Corinth.

The place from which Paul set sail on his return from his second missionary journey.

by Julius Cæsar, who made it a Roman colony and peopled it with veterans and freedmen, many of the latter being Jews. A city so favorably situated grew with incredible rapidity. The mixed population which it attracted gave it a character very different from that of Athens. When Paul arrived there, the Greek element largely predominated. Literature and the arts flourished, and rhetoric and



The Acro-Corinthus, at Corinth.

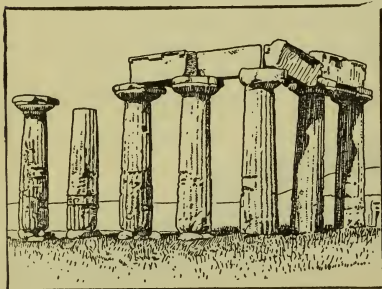
The temple of Venus, the chief deity of Corinth, was on the summit of this hill.

philosophy were eagerly studied. With the wealth and luxury that poured in upon the city from all adjacent lands came a frightful licentiousness that made the name of Corinth a by-word throughout the Roman world. If the Gospel could establish itself in this hot-bed of worldliness and vice, then its power to conquer the world was assured.

**Note 4. Paul's Despondency.** Acts 18:9, 10. The beginning of Paul's ministry in Corinth was marked by an unusual mental depression. The reasons are not far to seek. He had been forced to flee from almost every city where he had preached. In Thessalonica he had been compelled to leave a little band of newly won converts as sheep among wolves. In Athens his arguments had been treated with polite mockery. In Corinth the rejection of his message by the Jews and the appalling worldliness of the Gentiles made him feel his weakness as he had never felt it before. It is possible also that he now learned that the Judaizers had invaded the Galatian churches and were turning them away from the Gospel that he had preached (Note 3, Lesson 25). If Paul became despondent under this load of anxieties, it was only because he was human.

Two events helped greatly to revive his spirit. One was a direct assurance that God was with him and that in spite of opposition and difficulties he would achieve a great success in Corinth. The other was the cheering news from Macedonia brought by Silas and Timothy (Note 2, Lesson 22; Note 3, Lesson 24).

**Note 5. Paul before Gallio.** Acts 18:12-17. In A. D. 53 Gallio



From a photograph.

**Old Temple at Corinth.**

Built in the seventh century before Christ.

became proconsul of Achaia which included the whole of Greece. He was an older brother of Seneca, the famous Stoic philosopher. He is described as "the very flower of pagan courtesy and pagan culture, a Roman with all a Roman's dignity, and yet with all the grace and versatility of a polished Greek."

Paul's success naturally stirred up the Corinthian Jews to active opposition. They brought him before Gallio, but instead of accusing him of treason against the emperor as the Jews in Thessalonica had done (Acts 17:7), they merely charged him with violating the law which prohibited Romans from abandoning their own religion. Gallio perceived at once that they had not made this charge through any regard for the Roman law or religion, but because of what seemed to be merely a religious quarrel among the Jews themselves. He therefore indignantly dismissed the case. But the matter did not end there, for

the mob immediately took advantage of the proconsul's irritation to vent its own spite on the Jews. Gallio's decision was of extreme importance to Paul. It was an authoritative declaration that his preaching was not contrary to Roman law, and afforded a valuable precedent that might be cited in later trials.

### DAILY SCRIPTURE READINGS.

Sunday.	Founding of the Church in Corinth.	Acts 18:1-11.
Monday.	} Paul's Preaching in Corinth Described.	{ 1 Cor. 2:1-9. 1 Cor. 2:10-3:2.
Tuesday.		
Wednesday.	} Paul's Self-support in Corinth.	{ 1 Cor. 9:1-12. 1 Cor. 9:13-27 2 Cor. 11:1-12.
Thursday.		
Friday.		
Saturday.	Second Missionary Journey Ended.	Acts 18:12-22.

**Scripture**, to be read in school or class, if desired: Acts 18:1-11.

**Golden Text**: "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

### REVIEW AND PRELIMINARY QUESTIONS.

1. In what places in Europe did Paul preach before reaching Athens?
2. How did he regard the magnificent art of Athens?
3. How did he attract attention in that city?
4. What great truths concerning God did he declare in his address on the Areopagus?
5. What, concerning man?
6. In what respect was his address in Athens peculiar?
7. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

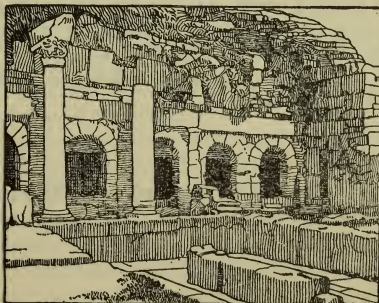
**Topic 1. The Founding of the Church in Corinth.** Acts 18:1-11.

1. With whom did Paul at first live in Corinth, and why? (Acts 18:1-3; Note 3.)

2. How did he begin his work in that city? (Acts 18:4, 5.)

3. What course did he afterward adopt, and with what results? (Acts 18:6-8.)

4. What things seem to have greatly discouraged him at this time? (Note 4.)



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**Ancient Fountain in Corinth.**



5. How were his discouragements removed? (Acts 18:9-11; 1 Thes. 3:6-8.)

6. How was Paul in part provided for during his stay in Corinth? (2 Cor. 11:9.)

**Topic 2. Paul's Preaching in Corinth Described. 1 Cor. 2:1-~3:2.**

7. What was the central theme of Paul's preaching in Corinth? (1 Cor. 2:2.)

8. What were its leading characteristics?

1 Cor. 2:3.

1 Cor. 2:4.

1 Cor. 2:12, 13.

1 Cor. 3:1, 2.

9. Why did he thus preach? (1 Cor. 2:5.)

**Topic 3. The Second Missionary Journey Ended. Acts 18:12-22.**

**Note 6.** On the map in Lesson 19, continue the line of Paul's second missionary journey to the close of the journey at Antioch in Syria, as indicated below.

10. What conspiracy was made against Paul in Corinth? (Acts 18:12, 13; Note 5.)

11. How did the Lord fulfil His promise (vs. 10) to protect him? (Acts 18:14-17.)

12. At what places did Paul stop on his way from Corinth to Antioch in Syria? (Acts 18:18-22.)

**LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

13. What delightful friendship was formed by Paul soon after reaching Corinth (Acts 18:2)? How was the strength of this friendship afterward shown (Acts 18:18; Rom. 16:3, 4)? What was the closest tie between him and these friends?

14. How did the Lord comfort Paul in Corinth (Acts 18:9, 10)? What did Paul say of God's comforting grace (2 Cor. 1:3, 4, memorize)? How did Paul regard his afflictions (2 Cor. 4:17, 18)? What is the design of all afflictions (Heb. 12:11)?

15. How did Gallio show his clear sense of justice in the case of Paul (Acts 18:14-16)? Did he do right or wrong in not interfering in behalf of Sosthenes (vs. 17)? What is often the wisest way of treating religious quarrels? Why should religion itself never be treated with indifference or contempt?

16. What results from faith in Christ and Him crucified, as preached by Paul? (Memorize answer.)

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God." (Rom. 5:1, 2.)

17. Write in your note-book a brief account of Paul's ministry in Corinth, and of the leading features of his preaching.

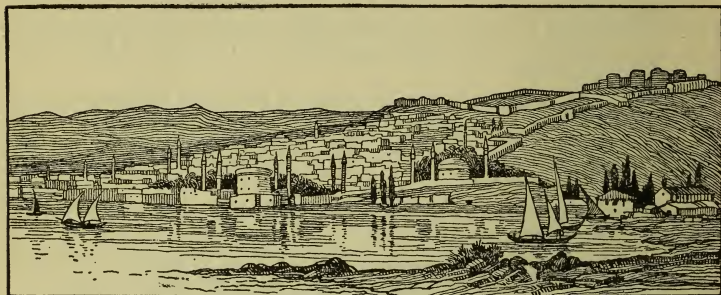
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**Lesson 24. PAUL AND THE THESSALONIANS. His Love for them and his Messages of Comfort. Selections from 1 Thessalonians. Written from Corinth, about A. D. 53.**

**Note 1. Object of this Lesson.** To show Paul's great love for his converts, and his desire to help them in every possible way, as seen in his first letter to the Thessalonians.

**Note 2. The Historical Situation.** The brief narrative of Paul's missionary tours found in the Acts indicates the general nature and results of his work, with some allusions to the persecutions that he suffered, but gives very little information concerning the spirit in which he worked, or about his personal relations to his converts. It is in his epistles that his self-sacrifice and devotion, his tenderness, love and sympathy, are most clearly manifested. This is especially true concerning his regard for the Thessalonians. He had gathered these converts mostly from among the heathen. Through the persecution that drove him from the city they were prematurely deprived of his oversight and instruction. He had worked for them with the greatest zeal as long as he had the opportunity, and after his departure was sorely troubled concerning them. He sought earnestly to

revisit them, but finding this impossible sent Timothy from Athens to strengthen their faith and encourage them in their trials. Timothy rejoined Paul in Corinth and reported that the Thessalonians, in spite of bitter persecution, had remained steadfast in their faith. The



Thessalonica, Modern Salonica.

From a photograph.

letter which he immediately sent to them shows his feelings at the reception of this joyful news.

**Note 3. Paul's First Letter to the Thessalonians.** The beginning of Paul's ministry in Corinth was marked by a very unusual fit of despondency (Note 4, Lesson 23). Among the causes that produced it were his fear of a failure in Corinth similar to that in Athens, and his intense anxiety concerning the church in Thessalonica. The former was removed shortly after his arrival by a revelation from God promising him a great harvest of souls in Corinth; the second continued until the arrival of Timothy which was probably several months later.

The news which Timothy brought was in the main highly encouraging. Notwithstanding severe persecutions the Thessalonian converts had not wavered in their faith (1 Thes. 1:3; 3:6); they had exemplified in a high degree the virtue of Christian charity (1:3; 3:6; 4:9, 10); and their affection for Paul and Silas remained unchanged (3:6, 7). But, on the other hand, some of them were tempted to fall back into the vices of a heathen community (4:1-8), others were losing faith in the coming again of Christ (5:1-11), and still others were fearful that their friends who had died might not share in the glory of Christ's return (4:13-18). These things moved Paul to write the letter now known as First Thessalonians. In it he expressed his fatherly love for them personally, his joy at their noble Christian living, and his sympathy with them in their sorrows. At the same

time he warned them against yielding to temptation, and gave them further instructions respecting the coming again of Christ. This letter reveals the inmost heart of Paul, and puts him before us, not merely as the fearless traveler and devoted missionary, but as the warm-hearted and loving friend.

**Note 4. Paul's Second Letter to the Thessalonians.** This also was written from Corinth some months after the first letter. It was designed partly to correct some misapprehensions that had arisen in connection with Paul's first letter, and partly to disavow a certain forged letter which represented Paul as teaching that "the day of the Lord is just at hand" (2 Thes. 2:2). In consequence of this mistake many of the converts had abandoned their usual vocations and had given themselves up to idle waiting, and to living on the charity of others. Paul corrected this error by showing that certain events must precede the Messiah's return, and that in the meantime it was the duty of all to continue steadfastly in their customary work and not to make themselves a burden to others.

**Note 5. The Coming Again of Christ.** 1 Thes. 4:13—5:11. Christ's immediate followers, even the Twelve who stood nearest to Him, were never fully emancipated from their Jewish ideas of the Messiah's mission. They fully expected that He would deliver their nation from the hated Roman dominion and establish a great world-empire. When His ministry ended on the cross these hopes were crushed (Lu. 24:21), but they revived with His resurrection (Acts 1:6). After the ascension His followers concluded that His mission in this respect had been unfulfilled because of the wickedness of the Jewish nation, and that His return in glory to complete His work depended on their repentance (Acts 3:19-21). Paul entertained substantially the same views. These appear most fully in the Thessalonian epistles, which, more than any other of his writings, reflect his missionary preaching.

At Thessalonica this topic seems to have made an unusual impression. Unfortunately his sudden departure left much of his teaching incomplete. One point that particularly perplexed the church concerned those who had died before Christ's return. It was feared that they would be at a disadvantage as compared with those who survived. Paul allayed these fears by explaining that those who had fallen asleep in Jesus would at His coming be raised from the dead and share fully in the glory of that stupendous event. That Paul when writing these things confidently looked for this consummation in his own life-time is clear from his use of the words "we that are



alive" (1 Thes. 4:15), which included himself among those who should then be living. Toward the latter part of his life, however, his views on this point seem to have changed, for we find him speaking of going to be with Christ (Phil. 1:23) and of being ready for his departure (2 Tim. 4:6-8).

### DAILY SCRIPTURE READINGS.

Sunday.	Paul's Thanksgiving for the Thessalonians. 1 Thes. ch. 1.
Monday.	Paul's Anxiety to Revisit them. 1 Thes. 2:13-20.
Tuesday.	The Coming Again of Christ. 1 Thes. 4:13-5:11.
Wednesday.	Various Exhortations. 1 Thes. 5:12-28.
Thursday.	Further Thanksgiving and Comfort. 2 Thes. ch. 1.
Friday.	Errors concerning the Advent Corrected. 2 Thes. ch. 2.
Saturday.	Closing Exhortations and Instructions. 2 Thes. ch. 3.
Scripture, to be read in school or class, if desired: 1 Thes. ch. 1.	
Golden Text: "Be not weary in well-doing." 2 Thes. 3:13.	

### REVIEW AND PRELIMINARY QUESTIONS.

1. What success did Paul have in Athens? 2. How did he begin his work in Corinth? 3. What trouble did he have there? 4. How was he comforted? 5. Describe his journey back to Antioch in Syria. 6. How is the narrative in Acts supplemented by Paul's epistles (Note 2)? 7. What is the title of this lesson? its object? its Golden Text?

### LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.

Topic 1. Paul's Love for the Thessalonians. 1 Thes. chs. 1-3.

1. Why had Paul left Thessalonica? (Acts 17:5-10.)

2. What did he afterwards especially wish to do? (1 Thes. 2:17, 18; Note 3.)

3. Whom did he send from Athens as a substitute, and why? (1 Thes. 3:1-3.)

4. Concerning what was Paul very anxious? (1 Thes. 3:4, 5.)

5. How were these anxieties removed? (1 Thes. 3:6, 7.)

6. How did this good news affect him? (1 Thes. 3:8, 9.)
7. How did he begin the letter which he then wrote? (1 Thes. 1:2, 3.)
8. What had the Thessalonians done that especially pleased him? (1 Thes. 1:6-8.)
9. In view of these things, what did he call them? (1 Thes. 2:19.)

**Topic 2. Paul Comforting the Thessalonians. 1 Thes. 4:13—5:10.**

10. How did Paul comfort the Thessalonians concerning those who had fallen asleep in Jesus? (1 Thes. 4:13-15; Note 5.)
11. How did he describe the coming again of Christ? (1 Thes. 4:16-18.)
12. What teaching respecting the time of the advent did he emphasize? (1 Thes. 5:1, 2; comp. Note 4.)
13. What practical precept did he enforce? (1 Thes. 5:4-8.)
14. What did he declare to be God's great purpose through the Gospel? (1 Thes. 5:9, 10.)

**LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.**

15. What traits of character are conspicuous in Paul's letter to the Thessalonians (1 Thes. 2:7-12)? In what sense were they his children?

In what sense were they his "crown of glorying" (1 Thes. 2:19)? Who will have a similar reward (comp. Jas. 5:19, 20; Dan. 12:3)?

16. What fears distressed the Thessalonian Christians concerning those of their number who had died (1 Thes. 4:13)? How did the heathen mourn for their dead? What light does the Gospel throw on the hereafter? How should this affect our grief concerning those who die in Christ?

17. What was the general expectation of the early church respecting the coming again of Christ (Jas. 5:8, 9; 1 Pet. 4:7; 1 Thes. 4:15-17; Note 5)? What did our Lord say on this point (Mt. 24:32-36)? What constant duty did He emphasize (Mt. 24:44)? How may this duty best be fulfilled?

18. What great solace have Christians in respect to those who die with faith in Christ? (Memorize answer.)

"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." (1 Thes. 4:14.)

19. Write in your note-book a brief statement of Paul's reasons for writing the letters to the Thessalonians, and of the new traits in his character revealed by these letters.

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## Lesson 25. PAUL AND THE GALATIANS. His Efforts to Save them from False Teachers. Selections from Galatians. Written about A.D. 53 or 54. Place uncertain.

**Note 1. Object of this Lesson.** To show how Paul counteracted the false teachings of the Judaizers in the Galatian churches.

**Note 2. The Historical Situation.** The decision of the council in Jerusalem (Lesson 18) that Gentile converts need not conform to the Jewish law was not received by the Judaizing zealots as final. Though they could no longer enforce the keeping of the law by apostolic authority, they sought to persuade the Gentile converts to keep it as a condition of participation in the blessings of the chosen people. Their first step in this direction was seen in the attempt to impose Jewish social distinctions upon the church in Antioch, which was severely rebuked by Paul (Gal. 2:11-21). They next attempted to win over the Galatian churches to their views.

Their method consisted in undermining the love of the Galatians for Paul, and in destroying their confidence both in his apostolic authority and in the Gospel which he preached. When the matter came to his attention it demanded immediate action. Apparently unable to visit these churches at once, he wrote them a letter instead. In this he defined his apostolic authority, rebuked the Galatians for their

fickleness and folly in forsaking the freedom of the Gospel for the bondage of the law, and presented an argument for the superiority of the Gospel so conclusive that his triumph over the Judaizers in Galatia was complete.

**Note 3. Date of the Epistle to the Galatians.** The date of this epistle has been much disputed. It is not likely that the defection in Galatia took place until after Paul's visit there on his second missionary journey. If so, he may have heard of it soon after reaching Corinth, and this may account in part, at least, for his deep despondency at that time (Note 4, Lesson 23). If the Galatian letter was written then, and before Timothy's return from Thessalonica, it was the earliest of Paul's epistles.

It seems more likely, however, that Paul did not hear of the trouble in Galatia until toward the close of his ministry in Corinth, or even until his return to Antioch in Syria at the end of the second missionary journey. This view, which is adopted in these lessons, puts the Galatian epistle after those to the Thessalonians, but leaves the place of writing uncertain.

**Note 4. Paul's Defense of his Apostleship.** Gal. chs. 1, 2. The apostles were accepted by the church as inspired teachers of the truth. Their word was absolute. The Judaizers therefore defended their rejection of Paul's teachings in Galatia by denying his apostleship. They had some ground for this in the fact that he was not one of the Twelve. This led him to begin his letter to the Galatians with an emphatic defense of his apostolic character. After asserting that he was made an apostle not by men but by Christ Himself (1:1, 15, 16), he proves conclusively from the facts of his past life, both as a Pharisee and as a Christian, that he was not a recreant disciple of the other apostles, but himself an apostle having a direct commission from God, independent of the other apostles, and recognized as such by them (1:11—2:21).

**Note 5. Paul's Defense of his Teachings.** Gal. chs. 3, 4. The questions at issue in Galatia were based on the nature and requirements of God's covenant with Abraham, which the Jews regarded as the source of all spiritual as well as national benefits. The Judaizers claimed that salvation through Jesus the Messiah was one of the blessings included in this covenant, and that in order to partake of it one must either be a lineal descendant of Abraham, or else must be adopted into the Abrahamic family through circumcision and obedience to the law. Paul on the other hand contended that salvation comes through faith in Christ alone, and that whoever has this faith becomes



thereby a spiritual son of Abraham, and does not need to be circumcised or to keep the law. His argument may be summarized as follows:

He first reminds the Galatians that it was through faith that they had received the gift of the Holy Spirit, which, as in the case of Cornelius (Acts 11:15, 17), was the supreme evidence of their acceptance with God, thus proving from their own experience the sufficiency of faith (3:1-5). He then proceeds to show (a) that Abraham himself was saved by faith, and that all who have faith are blessed with him (3:6-9); (b) that the law through its penalties for disobedience, brings not a blessing, but a curse, from which men are saved only through faith in Christ (3:10-14); (c) that the Abrahamic covenant of faith preceded the law and could not be annulled by it (3:15-22); (d) that the law was not designed to take the place of faith but to teach the need of it (3:23, 24); and (e) that those who have faith are not under the law, but are the sons of God and heirs of the promises made to Abraham, while those under the law are its bond-servants (3:25—4:7).

This triumphant argument is followed by various exhortations and illustrations designed to enforce the supremacy of faith, and to guard the Galatians against the teachings of the Judaizers. That Paul's presentation of the case was successful is evident from the fact that nothing more is heard of the defection in Galatia.

### DAILY SCRIPTURE READINGS.

Sunday.	Paul's Gospel Received from God. Gal. ch. 1.
Monday.	Paul's Gospel Endorsed at Jerusalem. Gal. ch. 2.
Tuesday.	The Folly of Relapsing into the Law. Gal. 3:1-22.
Wednesday.	The Law Preparatory to the Gospel. Gal. 3:23—4:11.
Thursday.	Adherents of the Law are Bondsmen. Gal. 4:12—5:11.
Friday.	Holding Fast our Freedom in Christ. Gal. 5:2-26.
Saturday.	General Exhortations and Conclusion. Gal. ch. 6.

Scripture, to be read in school or class, if desired: Gal. 3:1-14.

Golden Text: "Christ redeemed us from the curse of the law." Gal. 3:13.

### REVIEW AND PRELIMINARY QUESTIONS.

1. Mention the places visited by Paul on his first missionary journey; on his second missionary journey. 2. When and where did he write the two letters to the Thessalonians? 3. What was his object in writing them? 4. How had the Thessalonians given him great joy? 5. What question connected with the coming again of Christ distressed them? 6. How did Paul answer it? 7. What is the title of this lesson? its object? its Golden Text?

**LESSON OUTLINE, WITH WRITTEN-ANSWER QUESTIONS.**

**Topic 1. Paul's Defense of his Apostleship. Gal. ch. 1.**

1. What occasioned the writing of Paul's letter to the Galatians? (Gal. 1:6, 7; Notes 2, 3.)

2. In this letter what did he emphasize concerning himself, and why? (Gal. 1:1, 11, 12, 16, 17; 2:9; Note 4.)

3. What did he say of those who preached a Gospel different from that which he preached? (Gal. 1:8, 9.)

**Topic 2. Paul's Defense of his Gospel. Gal. chs. 3-5.**

4. In proving to the Galatians the sufficiency of faith, what did Paul say of their own experience? (Gal. 3:1-5; Note 5.)

5. How did he say that Abraham himself was justified? (Gal. 3:6; Gen. 15:6.)

6. How may Gentiles become the spiritual sons of Abraham? (Gal. 3:7-9.)

7. Why does the law bring a curse on those who try to save themselves by keeping it? (Gal. 3:10-12.)

8. How is this curse removed? (Gal. 3:13, 14; comp. Mt. 20:28; 1 Tim. 2:6.)

**Note 6. Gal. 3:15—4:3.** In answer to the natural inquiry why then was the law given, Paul shows that it was not designed to supersede the Abrahamic covenant of salvation by faith, but to awaken a consciousness of sin and so to teach men their need of Christ and to lead them to Him (see Note 5 and Expl. Notes in App.).

9. What do men become through faith? (Gal. 4:4-7.)
10. How had the Galatians nevertheless shown their foolishness? (Gal. 4:8-11.)
11. How were they to guard from abuse the freedom with which Christ had set them free? (Gal. 5:1, 13, 14.)
12. How were they to show that henceforth they were not under the law but under the Spirit? (Gal. 5:18-26.)

#### LESSON TEACHINGS, WITH QUESTIONS FOR DISCUSSION.

13. What had the Galatians received through faith (Gal. 3:2)? How alone can men be justified (Gal. 2:16)? What is it to have faith in Christ?
14. What do we become through God's grace in Christ (Gal. 4:4, 5)? What inward assurance of this is given (Gal. 4:6; Rom. 8:15, 16)? What is it to be a child of God?
15. Unto what are Christians called (Gal. 5:13a)? Against what must they guard themselves (Gal. 5:13b)? What is Christian freedom? How can those under the Gospel fulfil the law (Gal. 5:14; Jas. 2:8)?
16. How did Abraham exemplify the great principle of salvation by faith?  
"Abraham believed God, and it was reckoned unto him for righteousness." (Gal. 3:6.)
17. Write in your note-book a summary of the reasons for Paul's letter to the Galatians and of the argument by which he established the freedom of believers in Christ from the Jewish law.

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#### Lesson 26. REVIEW OF LESSONS 14-25.

**Note 1. Summary of the Quarter's Lessons.** The lessons of this quarter cover about nineteen years, or from the conversion of Saul about A. D. 35 to the close of the second missionary journey about A. D. 54.

The events embraced in these lessons may be divided into three groups. (1) The conversion of Saul and his early Christian work.

This, with the assistance of Barnabas, included the establishment of a great Gentile church at Antioch, which by the sending of these men into the heathen world became the mother missionary church. (2) The first missionary journey undertaken by Barnabas and Saul. This included the carrying of the Gospel into Cyprus and into the Galatian cities of Antioch, Iconium, Lystra, and Derbe, and was followed by the memorable council at Jerusalem. (3) The second missionary journey of Paul and Silas. This included a second visit to the Galatian churches and an extension of the Gospel into the Macedonian cities of Philippi, Thessalonica and Berea, and into the Achaian cities of Athens and Corinth; from Corinth Paul wrote the two letters to the Thessalonians, and either from there or from Antioch in Syria the letter to the Galatians.

The one movement of supreme historical importance in this period was the transition of Christianity from a narrow and exclusive Jewish sect into a world-religion. In this stupendous task Paul bore a leading and, at times, a solitary part. His missionary work was the most important ever done by man. His epistles are among the most precious heritages bequeathed to us by the ancient world. But more important than these, and without which they would have passed into quick oblivion, was his work in leading the early Jewish converts out of their inherited exclusiveness into a fellowship where there was no longer any distinction between Jew and Gentile, and where all believers constituted one brotherhood in Christ.

#### DAILY SCRIPTURE READINGS. Paul's Addresses.

Sunday.	} To the Jews in Antioch of Pisidia.	{ Acts 13:13-25. Acts 13:26-41. Acts 13:42-52.
Monday.		
Tuesday.		
Wednesday.	To the People at Lystra.	Acts 14:8-18.
Thursday.	To Peter at Antioch in Syria. Gal. 2:11-21.	
Friday.	} To the Athenians on Mars Hill.	{ Acts 17:16-23. Acts 17:24-34.
Saturday.		

Scripture, to be read in school or class, if desired: Jas. 1:19-27.

Golden Text: "Go ye into all the world, and preach the gospel." Mk. 16:15.

#### QUESTIONS ON THE CONVERSION OF SAUL AND HIS EARLY WORK.

1. What led Saul to persecute the Christian church? What spirit did he display in this work? What led him to go to Damascus? Relate briefly the story of Saul's conversion. Where did he spend the next three years, and why? What were his subsequent experiences at Damascus? at Jerusalem? What led the church at Jerusalem to sent



Barnabas to Antioch? What is known of his previous life? Who assisted him in the work at Antioch, and with what result?

### QUESTIONS ON THE FIRST MISSIONARY JOURNEY.

2. How did direct missions to the Gentiles begin in the church at Antioch? What were the leading incidents in the work of Barnabas and Saul in Cyprus? in Antioch of Pisidia? in Iconium? in Lystra and Derbe? At the council in Jerusalem how did Peter, Paul and Barnabas each contribute to the solution of the question at issue? What was the decision of the council? Describe the contention between Paul and Peter at Antioch. What bold position did Paul take?

### QUESTIONS ON THE SECOND MISSIONARY JOURNEY.

3. Who accompanied Paul on his second missionary journey? What special reason had Paul for visiting the Galatian churches at this time? How was he led to Troas? What impelled him to cross over into Europe? Mention the leading incidents connected with Paul's ministry in Philippi. What success attended his work at Thessalonica? What interrupted his work there? Where did he then go? What did he try to prove in his address to the Athenian philosophers? What was the length of Paul's ministry in Corinth? What was his success there? What epistles were written at this time? What places did he visit on his return to Antioch in Syria?

### GENERAL QUESTIONS.

4. Which two of the six apostolic leaders whose lives we have studied in this series of lessons appear most prominently during this period? Which four met on one occasion?

5. What policy did Paul pursue in selecting the places where he carried on his missionary operations? Among whom in each place did he commonly begin his work?

6. State briefly the question at issue in the council at Jerusalem and how it arose. Why were the Judaizers so strenuous in the position maintained by them? What was Paul's most important work.

7. What are the prominent traits of character revealed by Barnabas? What, by Paul thus far?

8. Write in your note-book a brief summary of the life of Paul as far as studied in these lessons.

# APPENDIX.

## TABLE OF ABBREVIATIONS.

**App.** Appendix to the lessons. **A. R. V.** The American Revised Version of the Bible, used in these lessons. **E. R. V.** The English Revised Version. **A. V.** The Authorized Version of the Bible—the one in most common use. **B. D.** Bible Dictionary, in the Appendix. **cf.** or **comp.** Compare. **e. g.** For example. **ff.** The following verses or pages. **pp.** Pages. **w. s.** Which see. **(?)** An interrogation point in parentheses placed after a word or statement expresses doubt as to its correctness. **LXX.** The Greek Old Testament, the Septuagint. **MSS.** Ancient Manuscripts of the Bible.

In Scripture references chapters and verses are indicated in four different ways, as follows: (1) **Mt. 5 : 8**, which means Matthew, fifth chapter, eighth verse; (2) **Mt. 5 : 3-10**, which means Matthew, fifth chapter, verses 3 to 10 inclusive; (3) **Mt. 5 : 3, 10**, which means Matthew, fifth chapter, verses 3 and 10, but not the verses between them; and (4) **Mt. 5 : 43—6 : 15**, which means all the verses from Mt. 5:43 to and including Mt. 6:15; in this fourth case, which indicates a passage from more than one chapter, a dash is used, which is twice as long as the hyphen used between verses in the same chapter. The small letters, *a, b, c*, added after a verse numeral (thus: **Mk. 6:6a**), refer to the successive clauses or evident divisions in the verse.

## LIST OF BOOKS RECOMMENDED.

**The Bible.** The American Revised Version is earnestly recommended. It is the best published. These lessons are based on it. Prices, cloth, \$1.00; leather, \$1.57; divinity circuit, \$2.00 to \$7.00, all net. For Sunday-schools using the Authorized Version, the Oxford Teacher's Bible with all the helps, is recommended. Price from \$1.25 to \$7.00, according to binding.

**Next in Value.** *Concordances*.—**Cruden**: \$1.50; condensed, \$1.00. **Walker**: Comprehensive Concordance, excellent, \$1.00 net. *Dictionaries of the Bible*.—**Schaff**: A good work, \$2.00. **American Tract Society's**: An excellent work for the price, \$1.50. **Hastings**: Up to date, and decidedly the best extant, 5 vols. \$6.00 each. *Harmonies*.—**Burton**: Records and Letters of the Apostolic Age; the Acts and Epistles arranged in substantially the same order as in these lessons; valuable notes; very useful, \$1.50 net. *Paraphrase of the Text*.—**Stevens**: The Messages of Paul, luminous interpretations and brief introductions to the Pauline epistles, \$1.25 net.

**Introductory Books**.—**Cambridge Companion to the Bible**: Very valuable, \$1.25 net. **Oxford "Helps to the Study of the Bible"**: \$1.50. A standard work, similar to the Cambridge Companion; one or both of these books should be in the hands of every teacher. **Stiffer**: Introduction to the Acts of the Apostles; very helpful, \$1.25.

**Commentaries, Acts**.—**Peloubet**: Teachers' Commentary, excellent, \$1.25. **Hackett**: In "American Commentary"; more technical but a standard work, \$2.00. **Lumby**: In "Cambridge Bible"; good, \$1.10 net. **Plumptre**: In "The Handy Commentary"; fair in statement, \$1.25. **Stokes**: In "The Expositor's Bible"; diffuse, 2 vols., \$3.00. **Parker**: People's Bible, expository and homiletical, 3 vols., \$4.50. **Clark**: Notes on the Acts; valuable for Sunday-school workers, \$1.50. **Rice**: People's Commentary; critical and popular, \$1.25.

**History**.—**Lechler**: Apostolic and Post-Apostolic Times, 2 vols., \$5.00. **Neander**: Planting and Training of the Christian Church, a standard work, \$3.00. **Farrar**: Early Days of Christianity; vivid descriptions, 75 cents. **Thatcher**: A Sketch of the History of the Apostolic Church; one of the best handbooks on this subject, \$1.25. **Bartlet**: The Apostolic Age; a very clear showing of the unity amidst the diversity of that age, \$2.00 net. **McGiffert**: A History of Christianity in the Apostolic Age; presents the modern critical view, \$2.50 net.

**Lives of Paul**.—**Conybeare and Howson**: Scholarly and popular, \$3.00. **Farrar**: Graphic and eloquent, \$2.00. **Stalker**: A model of condensation, 60 cents. **Taylor**: popular, \$1.50. **Sabatier**: Apostle Paul; development of Paul's system of thought, \$2.00. **Ramsay**: St. Paul the Traveler and the Roman Citizen; fresh light on the history and archæology of the Acts; a valuable reference book for teachers, \$3.00. **Forbes**: Footsteps of St. Paul in Rome, 75 cents. **Stevens**: Pauline Theology, \$2.00.

## *Appendix: Explanatory Notes, Lessons 14 and 15*

### **Lesson 14. THE CONVERSION OF SAUL.**

**Acts 9:1-19a.** (1) **Yet:** Implying an interval of time after the beginning of the persecution mentioned in 8:1, 3. **Breathing . . . slaughter:** He lived in an atmosphere of bloodshed. In 26:10 he says that he gave his "vote" against those who were put to death. This implies either that he was a member of the Sanhedrin, or of some special tribunal appointed to try the believers in Jesus. The latter seems more probable, since the Sanhedrists were usually men of advanced age, with families, and of aristocratic rank. **Went unto the high priest, etc.:** The commission to go to Damascus was not laid on him, but sought by him. (2) **Letters to Damascus:** That there were believers in Damascus shows how widely the Gospel had already spread. The civil jurisdiction of the Sanhedrin was restricted to Judea, but in a sense its authority was recognized by the Jews throughout the world, and hence Saul armed himself with letters from it. **The (A. V. "this") Way:** An early name for the Christian religion (Acts 19:9, 22:4; 24:22) suggested perhaps by the words, "I am the way," etc. (Jo. 14:6). The true religious life is also often spoken of in the Old Testament as a way (Is. 30:21; 35:8, etc.). (3) **Suddenly . . . a light out of (A. V. "from") heaven:** "At midday" (Acts 26:13), when the light of the sun was brightest and when the heat would have inclined other travelers to interrupt the journey. (5) **I am Jesus:** That this was a personal appearance of Jesus to Saul is certified by the facts (1) that upon its reality he founded his whole subsequent religious faith and based his claim to the full rank of an apostle; (2) that this vision enabled him to testify with immovable confidence to the resurrection of Christ and His exaltation to the right hand of God; and that he reckoned this vision as the last of Christ's appearances after His resurrection (1 Cor. 15:8). **(A. V.) It is hard, etc.:** Not in the R. V. This part of vs. 5 in the A. V. has been transferred from Acts 26:14, where it is genuine. (6 **A.V.) And he . . . to do:** Omitted from the R. V., in accordance with the best MSS. (7) **Stood speechless:** While Saul remained prostrate, the others probably rose up at once after their fall (see 26:14). **Hearing the (A. V. "a") voice:** Probably they heard a sound but did not distinguish the words spoken; comp. 22:9, "they heard not the voice of him that spake," that is, did not understand what He said. These differences are of trifling importance. (11) **The street . . . called Straight:** The main thoroughfare of the city, a mile long, running in a direct line from the eastern to the western gate. (15) **A chosen vessel:** Literally, "a vessel of election, or choice." The figure is that of clay in a potter's hand which he molds into whatever form he chooses. So Saul was shaped by divine agency into a suitable instrument for the accomplishment of divine purposes. **Bear my name before the Gentiles:** Saul's mission was made known first of all to Ananias, who though a strict Jew was large-minded enough to welcome this inclusion of the Gentiles in the kingdom of God. (17) **Brother:** In the Christian faith. (18) **Scales:** Possibly an incrustation due to inflammation occasioned by the intensity of the light that had blinded him. **Was baptized:** Probably by Ananias.

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### **Lesson 15. THE TRAINING OF SAUL.**

**Acts 9:19b-25.** (19) **Certain days:** Implies a brief stay in Damascus after his conversion, perhaps a week or two. (20) **Proclaimed Jesus (A. V. "preached Christ"):** His preaching rested on the revelation made to him of the risen Christ in heavenly glory. **Son of God:** This was a Jewish title of the Messiah, but

## *Appendix: Explanatory Notes, Lesson 16*

owing to the revelation made to Saul this title meant far more to him now than it did before. (22) **Christ**: None other than the Messiah whom the prophets had predicted and whom the Jews expected, but whom in their blindness they had crucified. (23) **Many days**: Expanded in Gal. 1:18 into "three years." (25) **But his** (A. V. "then the") **disciples**: Converts made by him in Damascus. (26) **When he** (A. V. "Saul") **was come to Jerusalem**: His suspicious reception proves that this visit was the first after his conversion; the same one spoken of in Gal. 1:18. **Afraid of him**: Because they had not heard of his recent work in Damascus. (27) **Barnabas**: Probably he had been in Damascus, where he had witnessed Saul's work. **To the apostles**: That is, to Peter and James (Gal. 1:18, 19). (28) **Going** (A. V. "coming") **in and going out**: This points to a ministry in the surrounding country as well as in Jerusalem. (29) **Boldly**: Not defiantly, but with the utmost confidence and conviction. **Grecian Jews** (A. V. "Grecians"): See B. D.

**Acts 11:19-30.** (19) **Only to Jews** (A. V. "unto the Jews only"): Thereby revealing their strong national prejudices. (20) **Men of Cyprus and Cyrene**: These may have been among the converts on the day of Pentecost (Acts 2:10). They were at any rate Hellenistic Jews, less exclusive than their Palestinian brethren, and fitted to lead in the preaching of the Gospel to the Gentiles. **Antioch**: See B. D. (22) **Sent forth Barnabas**: The fact that they sent a man of such liberal ideas shows that they too were beginning to surmount their Jewish prejudices. (24) **A good man . . . faith**: A commendation given to no other man in the Bible except Stephen, who was also a Hellenist. (25) **To Tarsus**, etc.: Tarsus had been the center from which Saul had extended his work into Syria and Cilicia. (26) **Christians**: The Hebrew term "Messiah" the "Anointed," was translated into the Greek "Christos," and to this was appended a Latin termination, thus giving the term "Christianos," or Christian. This name was doubtless applied by the unconverted Gentiles, and was perhaps used first in ridicule. The Jews called the disciples in contempt "Nazarenes," while they called one another "brethren," "saints," or "disciples." (28) **A great famine** (A. V. "dearth"): This famine began in A. D. 44, and was felt severely throughout Syria and Palestine. (29) **Every man . . . ability**: Literally, "in proportion as any man was prospered."

**Gal. 1:16-23.** (16) **Straightway** (A. V. and R. V. "immediately"), etc.: This, as well as the "certain days" in Acts 9:19 seems inconsistent with the theory of a protracted ministry to Damascus at this time. (22) **Unknown by face**: The abrupt termination of Saul's stay in Jerusalem prevented his personal acquaintance with the churches in Judea outside of that city. (23) **But they**: That is, these churches with which he did not come into personal contact.

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### **Lesson 16. BARNABAS AND SAUL SENT TO THE GENTILES.**

**Acts ch. 13.** (1) **Prophets**: Those who communicated any kind of truth taught them by the divine Spirit, not necessarily foretellers of future events. (2) **As they ministered . . . and fasted**: Possibly they were considering their duty about sending the Gospel to the Gentiles. **Separate me**: Notice the emphasis on the personality and authority of the Holy Spirit. (3) **Fasted and prayed**: Probably the church joined in these observances. **Laid their hands on him**: Not to ordain them to a new office, but as a sign of special appointment to the work of preaching in Gentile nations. **Paul utterly repudiated having**



## Appendix: Explanatory Notes, Lesson 17

been made an apostle by men (Gal. 1:1). (5) **Synagogues**: This indicates the large number of Jews there. (6) **A certain sorcerer**: One among the multitude of charlatans who flourished at that time. (10) **The right ways of the Lord**: Namely, the Gospel and its requirements (comp. Hos. 14:9). (13) **To Perga**: For some reason not given, but perhaps owing to an attack of the prevailing coast fever, Paul did not preach here at this time, as he did on his return (Acts 14:25), but hurried into the mountainous regions of the interior. (16) **Ye that fear God**: That is, the Gentile proselytes present. (25) **Fulfilling** (A. V. "fulfilled") **his course**: By announcing Jesus as the Christ (Jo. 1:29-34). This was one proof of Jesus' Messiahship. (34) **Sure blessings** (A. V. "mercies") **of David**: The promise that one of his descendants should sit on his throne forever. This promise could be realized only through One who through resurrection had passed into an immortal life. (39) **By him . . . of Moses**: Here is Paul's doctrine of justification by faith, in a nutshell. Faith in Jesus whom God raised from the dead accomplishes what a scrupulous keeping of the law cannot accomplish. (41) **Behold, ye despisers, etc.**: The quotation is from the Septuagint version of Hab. 1:5, where the prophet is referring to a threatened invasion of Israel by the Chaldeans. Paul is quick to see the application of the words to the Jews before him. (45) **Jealousy** (A. V. "envy"): Partly perhaps because of the apostles' success, but principally because Gentiles were invited to share in the Messianic blessings on equal terms with the Jews. (46) **It was necessary . . . to you**: Because this was God's plan (comp. 3:26). **We turn to the Gentiles**: That is, in this city, Antioch of Pisidia. On entering a new field of labor, Paul's custom was to preach first to the Jews, and afterward to the Gentiles (comp. 18:6; 19:9). (48) **Ordained** (or "appointed") **to eternal life**: "In what sense men are appointed by God unto eternal life is not taught very distinctly here, but must be gathered from a comparison with other passages."—*Hackett*. (49) **Region**: That district in the province of Galatia of which Antioch formed the administrative and military center. The results here noted would indicate a work extending over several months. (50) **Chief men of the city**: Note that the expulsion was by the local magistrates, and not by the provincial authorities; hence the apostles were free to go to the next town. (51) **Shook . . . feet**: A sign of disapprobation (comp. Lu. 9:5), as if the very soil of the land of such people were defiling.

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### Lesson 17. PAUL AND BARNABAS IN GALATIA.

**Acts ch. 14.** (1) **Greeks**: Gentiles, heathen, who spoke or understood the Greek language. (5) **Onset** (A. V. "assault"): Rather "a hostile movement"; the apostles seem to have escaped by sudden flight. (6) **Cities of Lycaonia**: Luke implies that in going to Lystra the apostles crossed the border between Phrygia and Lycaonia. His accuracy is confirmed by recent researches which show that Iconium, contrary to former belief, is not a city of Lycaonia, but of Phrygia. **The region**: Lystra and Derbe were not located in the same governmental "region," or district as Antioch and Iconium; hence the mention of the extension of the Gospel in this new "region." (9) **Faith to be made whole** (A. V. "healed"): That is, such faith as made it fitting that he should be healed (comp. Mt. 9:28, 29). (11) **In the speech of Lycaonia**: This native dialect has disappeared; evidently the apostles did not understand it or they would have immediately corrected the false idea of the people regarding them. (14) **Rent their garments** (A. V. "clothes"): A Jewish sign of sorrow and of

## *Appendix: Explanatory Notes, Lesson 18*

horror at anything thought to be impious (comp. Mt. 26:65). (15) **These vain things** (A. V. "vanities"): That is, the gods of mythology such as Jupiter and Mercury. (16) **Suffered . . . ways**: Comp. 17:30. (17) **And yet** (A. V. "nevertheless") . . . **good**: Even to the heathen God gave enough knowledge of Himself to make them responsible (comp. Rom. 1:18-21). Note that in Paul's address to the multitude he does not denounce their superstitions, but corrects the error into which they had fallen, by proclaiming the opposite truth. (20) **Rose up**: Not a resurrection from the dead, but a sudden and apparently miraculous recovery from his injuries. (21) **Made many disciples** (A. V. "taught many"): No opposition seems to have been encountered in Derbe. (23) **Elders**: Appointed usually by the Christians themselves to watch over the general welfare of the churches.

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### **Lesson 18. PAUL THE CHAMPION OF LIBERTY.**

**Acts 15:1-35.** (1) **Except . . . saved**: For this view they would cite such Scripture as Gen. 17:7, 10, 11; Is. 52:1. Moreover, they claimed that their views were in perfect accord with the teachings and practice of Christ Himself as well as the original apostles. (3) **The brethren**: The Christians scattered through Phoenicia and Samaria. (7) **Much questioning** (A. V. "disputing"): The council apparently was in a state of great uncertainty before Peter spoke. (12) **Rehearsing** (A. V. "declaring"), etc.: Barnabas and Paul seem to have taken no part in the public discussion, but to have contented themselves with a simple recital of facts. (13) **James**: The Lord's brother. After the martyrdom of James, the brother of John, he may have been chosen to fill the vacancy among the Twelve, since Paul in Gal. 1:19 speaks of him as one of the apostles. He appears to have been the presiding officer, or moderator at the council; Luke gives James' words as the closing opinion and summing up of the discussion. (14) **Symeon** (A. V. "Simeon"): The Jewish form of the name Simon, the original name of Peter. **For his name**: That is, to bear His name. (16, 17) **After these things** (A. V. "this," etc.): The prophecy as quoted by James is a loose paraphrase of the Septuagint. (20) **Pollutions of idols**: That is, "things sacrificed" (A. V. "meats offered") to idols" (vs. 29), referring to the meat from idol sacrifices which was sold in the public markets. The Jews considered it sinful to touch anything connected with idol worship. **Fornication**: The specification of a gross immorality, alongside of mere ceremonial regulations, has induced many interpreters to hold that the reference here is not what it appears to be, but that it refers to marriage within certain degrees of relationship, allowed among the Gentiles, but forbidden among the Jews. **What is** (A. V. "things") **strangled**: The Jews were forbidden to eat flesh until the blood had been poured out (Deut. 12:16, 23); a strangled animal contained the blood. (21) **For Moses**, etc.: These observances were not burdensome to the Gentiles, and their observance helped to make Christianity less offensive to the large number of Jews in all Gentile cities. (24) **Gave no** (A. V. "no such") **commandment**: Implying that these zealots had claimed to represent the church. (28) **It seemed**, etc.: The members of the council were conscious of having been directed by the Holy Spirit.

**Gal. 2:1-10.** (1) **Fourteen years**: Probably to be reckoned from the time of Paul's visit mentioned in the preceding chapter. **Again to Jerusalem**: This visit is probably the one mentioned in Acts, which is the subject of this lesson.

## *Appendix: Explanatory Notes, Lessons 19 and 20*

**Taking** (A. V. "took") **Titus**: He is included in the "certain other" of Acts 15:2. (2) **By revelation**: Not inconsistent with Luke's statement that he was sent by the church; the former was the inward, the latter the outward, call. (7) **When they saw, etc.**: This recognition of Paul's work by the apostles in Jerusalem shows that they, at least, did not sympathize with the extreme position of the Judaizers. (9) **James and Cephas and John . . . fellowship**: The giving of the right hand of fellowship to Paul by these apostles implies their cordial approval of his work. In this kindly and solemn scene they appear together for the first and only time in the New Testament record.

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### **Lesson 19. PAUL IN TROAS AND PHILIPPI.**

**Acts 15:40, 41.** (40) **Chose Silas**: In place of Barnabas, not of Mark. (41) **Confirming the churches**: Probably some of these churches had been established by Paul while he was at Tarsus before he went with Barnabas to Antioch.

**Acts 16:1-15.** (1) **There**: At Lystra, where Paul had preached about four years earlier (14:8-20). (4) **The cities**: Derbe, Lystra, Iconium, and Antioch of Pisidia. **The decrees**: See Acts 15:28, 29. (6) **The region of Phrygia and Galatia** (A. V. "Phrygia and the region of Galatia"): Literally, the Phrygian and Galatian region, that is, a region which might be called either Phrygian, from the local name of the district, or Galatian, from the Roman name of the province; or else a region on the border of the Phrygian and Galatian districts. **Forbidden . . . to speak** (A. V. "preach") . . . **in Asia**: Indicating that Paul would have preached there except for the restraining power of the Holy Spirit. How this power was manifested we do not know, but it was in some way that Paul considered decisive. The same was true about preaching in Bithynia (vs. 7). Paul's efforts to preach in Asia and Bithynia clearly imply that at this time he was not intending to go into Europe. (7) **The Spirit of Jesus**: The Holy Spirit. The A. V. omits the words "of Jesus." (10) **We sought** (A. V. "endeavoured"): The change to the first person indicates that the writer, Luke, joined Paul at Troas (see Note 5). **Concluding** (A. V. "assuredly gathering"): The divine purpose in the mysterious leading of the Spirit up to this point was made clear by the Macedonian call. Paul and his company had thus learned a great lesson in the life of faith. (12) **Philippi**: See B. D. and "Colony." (13) **Place of prayer** (A. V. "where prayer was wont to be made"): A place in the open fields, perhaps enclosed, where the Jews were accustomed to pray. Such places were common in the absence of a synagogue, and were usually near a stream, that there might be plenty of water for ceremonial purposes.

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### **Lesson 20. PAUL AND THE PHILIPPIAN JAILER.**

**Acts 16:16-40.** (18) **Sore troubled** (A. V. "grieved"): Partly in pity for the girl, and partly because testimony from such a source would tend to compromise the Gospel. **In the name of**: That is, by the personal power of the person invoked. (19) **Marketplace**: An open space in the city for public assemblies, and where the magistrates held their courts, as well as where food and merchandise were sold. (20) **Magistrates**: Or, "prætors," the title of the highest rulers in the Roman colonies. (21) **Set forth** (A. V. "teach") **customs, etc.**: Roman law forbade Roman citizens to adopt foreign religions; the charge



## Appendix: Explanatory Notes, Lesson 21

was, therefore, substantially true. (24) **Inner prison**: A filthy dungeon with no window, and no outlet, but the door. **Stocks**: A heavy frame of timbers with holes through which the prisoner's feet were passed and fastened with thongs; sometimes the feet were stretched apart to increase the torture. (27) **About to kill** (A. V. "would have killed") **himself**: Roman officials preferred suicide to disgrace. (35) **Serjeants**: Gr. *licitors*, public officers who bore the insignia of the office before the magistrates. (37) **Do they . . . privily**: The apostles had been publicly beaten, and they now demanded a public vindication. (39) **Asked them to go away**: Probably on the ground that they distrusted their own ability to insure the safety of Paul and Silas in case another riot should break out.

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### Lesson 21. PAUL AT THESSALONICA AND BEROEA.

(References in this lesson are arranged by books, and not in the order of questions.)

**Acts 17: 1-15.** (2) **As his custom** (A. V. "manner") **was**: Showing that the agreement at Jerusalem (Gal. 2: 7-9) did not confine his preaching to the Gentiles. **Three sabbath days**: Probably Paul's first three Sabbaths in Thessalonica; 1 Thes. 2: 8-12 implies a long stay there (comp. Phil. 4: 16). (3) **Be-hooved** (A. V. "must needs"): Was necessary. The crucifixion was the great stumbling-block in the way of the Jews accepting Jesus as the Messiah. (4) **Consorted with**: Associated with; joined themselves to. **Devout Greeks**: That is, Greek proselytes who worshiped the true God. Most of the converts, however, appear to have been from heathenism (1 Thes. 1: 9). (5) **The house of Jason**: Where Paul and Silas were staying as guests. **To the people**: Or, "to the demos," the assembly of the people where cases were tried. (6) **The rulers of the city**: Gr. *poliarchs*. An inscription from Thessalonica, now in the British Museum, shows the correctness of this rare title. (7) **Another king, one Jesus**: As at the trial of Jesus, so the Jews here devised a charge of treason, knowing that otherwise they could not obtain a hearing. (8) **They troubled**, etc.: Naturally such a charge alarmed the assembly and the rulers, since, if it were true, it endangered their privileges as a free city. (11) **More noble**: Because more open to the truth. (12) **Women of honorable estate** (A. V. "honourable women"): The wives of the chief men of the city. (14) **To the sea**: Implying that they went thence to Athens by water.

**1 Thes. 2: 1-12.** (3) **Exhortation**: Preaching in the largest sense of the word, which included not only appeals, but instruction in divine truth as its main element. **Error** (A. V. "deceit"): The Gospel did "not originate in a delusion of which we are the victims." **Guile**: Crafty deceit (comp. 2 Cor. 4: 2). (5) **A cloak** (A. V. "cloke") **of covetousness**: A false pretense used to cover an avaricious heart. The rapacity of Jewish and Greek traveling teachers who professed to be able to communicate important truths was notorious. Later in his ministry some of Paul's bitterest enemies were those who preached the Gospel for gain. (6) **Apostles of Christ**: Paul might have claimed honor and support as an ambassador of Christ. That he and his companions forbore to do so was ample proof of their sincerity. (8) **Our own souls**: Giving not only his message, but himself (comp. 2 Cor. 12: 15). (9) **Our labor**: Paul was a tent-maker (comp. Acts 18: 3). By manual toil at this craft he supported himself in the main, because he was determined that his work should not be open to the suspicion of being actuated by mercenary motives.



## Appendix: Explanatory Notes, Lessons 22 and 23

### Lesson 22. PAUL IN ATHENS.

**Acts 17: 16-34.** (16) **Provoked** (A. V. "stirred"): Indignant at the heathenism of the city, even though it was represented by the finest works of art in the world. **Full of idols** (A. V. "wholly given to idolatry"): Athens abounded in heathen temples, images and altars. Petronius says satirically that it was easier to find a god in Athens than a man. (17) **Reasoned** (A. V. "disputed"): Discoursed in the synagogue, and argued as he had opportunity outside. (18) **Babbler**: Literally, a picker-up of seeds. As applied to Paul, it meant an ignoramus who picked up scraps of learning without knowing how to use them. **A setter forth**: A proclaimer. **Strange gods**: Possibly the Athenians regarded Paul as preaching two new gods, Jesus and Resurrection. (22) **Very religious** (E. R. V. "somewhat superstitious"; A. V. "too superstitious"): The rendering of the A. R. V. "very religious," is much the best. The A. V. is certainly wrong, since Paul would not have begun his speech by making an unnecessary criticism; the E. R. V. is but little better. Paul did not object to the religious zeal of the Athenians, but to its misdirection. (23) **TO AN** (A. V. "THE") **UNKNOWN GOD**: The existence of such altars, which is also attested by classical writers, shows the desire of the Athenians to propitiate all the gods, known and unknown. (24) **God that made**, etc.: This verse proclaimed (1) The *existence* of God, as against the Epicureans, who denied it; (2) the *transcendence* of God, as against the pantheism of the Stoics, who identified Him with the universe; (3) the *unity* of God, as against the popular polytheism; (4) the *omnipotence* of God, as the Creator of the universe; and (5) the *universal sovereignty* of God, He being Lord of all. (26) **Of one**: The word "blood," in the A. V. is not found in the oldest MSS. and is omitted in the R. V. Either this word or some other, as "father," or "body," must be understood. This declaration, while satisfactory to the Stoics, who were practically pantheists, must have been displeasing to the Greeks in general, who proudly divided the human race into Greeks and barbarians, the former being made of finer stuff. (28) **Certain . . . of your own poets**: Aratus and Cleanthes, both of whom lived in the third century B.C. (30) **Overlooked** (A. V. "winked at"): Took no notice of. The rendering in the A. V. is not warranted by the Greek. **Repent**: A totally new idea to the proud Athenians, who sought to propitiate their gods, but did not ask for pardon. (32) **We will hear thee . . . again**: A polite rejection of Paul's message. (34) **Areopagite**: A member of the famous court called the "Areopagus," from the place where it met.

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### Lesson 23. PAUL IN CORINTH.

**Acts 18: 1-22.** (2) **Claudius had commanded**, etc.: His edict against the Jews was issued in A.D. 52, but was enforced only a few years. (5) **Was constrained** (A. V. "pressed"): Was wholly engrossed in his preaching, being perhaps relieved from the necessity of daily labor by the gifts that Silas and Timothy brought him from Macedonia (2 Cor. 11:9). (6) **Shook . . . raiment**: Signifying that the Jews had treated him badly, and that he would have nothing more to do with them; compare shaking the dust off one's feet (Lu. 9:5). **From henceforth . . . Gentiles**: This refers to his future work in Corinth, as 13:46 refers to that in Antioch and 19:8, 9 to that in Ephesus. (9) **Be not afraid**: Paul suggests in 1 Cor. 2:3 that he had become deeply depressed. (12) **The judgment-seat**: The seat or chair of the Roman magistrate from which

## Appendix: Explanatory Notes, Lesson 24

justice was dispensed; it was usually in the marketplace. (14) **Of wrong or of . . . villainy** (A. V. "wicked lewdness"): That is, offenses proper to come before the proconsul. (15) **Words and names**: As the religious controversies of the Jews and their hostility to Jesus as the Messiah lay wholly outside the province of the Roman law, Gallio was justified in refusing the Jews a hearing. (16) **Drove them**: Perhaps because of their continued importunity. (17) **All**: The pagan Greeks and others who rejoiced to see the intolerant Jews discomfited. **Cared . . . things**: Gallio's indifference to the unjust beating of Sosthenes was not due to any special regard for the Christians or dislike of the Jews. He regarded the whole affair as a personal annoyance. (18) **Having shorn his head**: One who made a vow was compelled to let his hair grow until the vow expired. It is not clear whether it was Aquila or Paul who had the vow, but probably the latter. (21) The clause in the A. V. "I must by all means keep this feast that cometh in Jerusalem," is omitted in the oldest MSS., and therefore in the R. V. It is, however, defended by many scholars and perhaps states the real reason for Paul's haste. (22) **Saluted the church**: Probably the church in Jerusalem, as suggested by the expression "went up," which is often used of going to Jerusalem.

1 Cor. 2: 1—3: 2. (2: 2) **I determined**, etc.: Paul resolved to present simply the life and work of Christ, without any philosophical or rhetorical embellishments. The revelation which came through Christ filled his mind. **And him crucified**: Paul thus emphasized the fact which was the most offensive both to Jews and Gentiles, because he regarded Christ's sacrifice for sin on the cross as the most essential truth concerning Him. (2: 4) **Wisdom**: Human wisdom, philosophy, etc. (3: 1) **Babes in Christ**: Beginners in the Christian life. (3: 2) **Fed you with milk**: Spoke the truth in the simplest possible way, and without that philosophizing of which the Corinthians were so fond. This simplicity of Paul's preaching seems to have been distasteful to some of them (comp. 2 Cor. 10: 10).

2 Corinthians. (11: 9) **Kept myself from being burdensome**: Paul was unwilling to receive anything from the Corinthians lest they should suppose that he was preaching for gain.

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### Lesson 24. PAUL AND THE THESSALONIANS.

(References are arranged by chapters, and not in order of questions.)

1 Thessalonians. (1: 2) **We**: Paul, Silvanus or Silas, and Timothy, named in vs. 1. (1: 3) **Work of faith**: Work which springs from faith. **Labor of love**: Loving Christian service that shuns no toil for others. **Patience of hope**: Courageous endurance inspired by the Christian hope. (1: 6) **In much affliction**: That is, persecution (comp. Acts 17: 5-9). **With joy of**, etc.: The joy wrought in the soul by the Holy Spirit. (1: 7) **Example**: A pattern. (1: 8) **Sounded forth** (A. V. "out"): Like a trumpet. Their faithfulness had encouraged Christians everywhere. (2: 17) **Bereaved of** (A. V. "taken from") **you**: As a mother of her children. Paul regarded the Thessalonians as his spiritual children. His heart was with them, and he earnestly longed to be there himself. (2: 18) **Satan hindered**: The hindrances put in Paul's way were so clearly evil in spirit that he attributed them to the agency of Satan. (2: 19) **Crown or glorying** (A. V. "rejoicing"): A simile from the victor's wreath, or crown, in the Grecian games. At the coming of Christ, Paul's converts were to be his

## Appendix: Explanatory Notes, Lesson 25

prize — crown (comp. 1 Pet. 5:4) — the reward of his labors. (3:2) **Timothy**. He was left at Berea by Paul (Acts 17:14), but rejoined him in Athens, whence Paul sent him back to Thessalonica, as here stated. (3:4) **Affliction** (A. V. "tribulation"): The persecution that followed Paul's departure from the city. He feared the converts would relapse because of it. (3:8) **Now we live**, etc.: "It gives me a new lease of life." (4:13) **No hope**: The heathen generally at this time had no belief in a future life. (4:14) **Asleep in Jesus**: That is, "those who through His mediation are now accounted as sleeping." — *Ellicott*. (4:15) **By the word of the Lord**: By direct revelation from Christ. (4:16) **A shout**: Like that of a commander to his troops in battle. **The trump of God**: Comp. Mt. 24:31; 1 Cor. 15:52. (4:17) **Be with the Lord**: Comp. Jo. 14:3; 17:24; Phil. 1:23. (5:2) **As a thief in the night**: The usual Scripture simile to express the unexpectedness of Christ's coming (comp. Mt. 24:43, 44; 2 Pet. 3:10). (5:5) **Sons** (A. V. "children") of light: A strong Hebraistic expression for those who live in Christ, the Light of the world (comp. Jo. 1:9; 8:12). (5:6) **Let us not sleep**: That is, be careless or indifferent through the influence of sin (comp. Rom. 13:11, 12). (5:8) **Breastplate . . . helmet**: Comp. Eph. 6:13-17.

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### Lesson 25. PAUL AND THE GALATIANS.

**Gal. ch. 1.** (1) **Paul, an apostle**: The abruptness with which Paul asserts the divine origin of his apostleship shows his indignation at the base attempts of the Judaizers to challenge his title. **Through Jesus Christ**: His apostleship had been given when Jesus appeared to him on the way to Damascus. (6) **Ye are . . . removing**: Are on the point of becoming apostates from God who called you into His kingdom. (7) **Not another**: The teaching of the Judaizers was no Gospel at all except in the sense that it was an entire perversion of the true Gospel. (8) **Anathema** (A. V. "accursed"): "A person or thing doomed to destruction." One who tampers with the Gospel of Christ is by that very fact an outcast from His presence.

**Gal. ch. 3.** (1) **Bewitch**: Paul could liken the influence of the Judaizers over the Galatians only to the spell cast by sorcerers over their victims. (2) **The Spirit**: This gift which came through simple faith was an undeniable proof of acceptance with God (Acts 10:44-48). **Works . . . faith**: Paul denied that acceptance with God depends on obedience to the ceremonial law (Gal. 3:14; Rom. 3:20), and taught that men are accepted solely through faith in Christ and living the divine life imparted by Him (Gal. 2:16, 20; Rom. 3:24-26). (3) **Are ye . . . flesh**: Do you now leave off the life of faith and trust to works? (6) **For righteousness**: God accepted Abraham's faith in Him as righteousness (Gen. 15:6). (10) **As many . . . law**: Who hope for salvation by keeping the law. **Under a curse**, etc.: Deut. 27:26. The law promised life to those who obeyed it (Lev. 18:5), but since it made no allowance for human weakness it not merely presented an empty promise but inflicted an actual curse. (11) **The righteous** (A. V. "just"), etc.: Hab. 2:4. (12) **Not of faith**: The fundamental principle of salvation by the law is doing, not believing. (13, 14) **Christ redeemed us**, etc.: That is, "So far from having hope of being saved by the law, man had fallen under its curse and was helpless, but Christ, by taking the curse upon Himself, freed us from it, that we might be justified and saved simply by trusting in Him and His work for us." — *Stevens*.

## *Appendix: Explanatory Notes, Lesson 25*

(19) **Added because of transgressions:** All men were sinners before the law came, but they were not transgressors, for there can be no transgression where there is no law (Rom. 4:15). The law was therefore "*added*," not to supersede or modify God's previous covenant with Abraham, but "*because of transgressions*," that is, so as to make those who were already sinners conscious of their sins, and so of their need of help (Rom. 3:20; 5:20; 7:7-13). (24) **Tutor** (A. V. "schoolmaster"): A confidential slave who had general charge of the morals and discipline of a boy.

Gal. ch. 4. (9) **Rudiments** (A. V. "elements"): The elementary religious instructions given to men before Christ came. (10) **Ye observe . . . years:** A part of their endeavor to be saved by observing legal requirements.

Gal. ch 5. (13) **An occasion to the flesh:** As giving loose rein to evil passions. (23) **Self-control** (A. V. "temperance"): "The regulation of all physical needs and desires."



## Appendix: Bible Dictionary

### BIBLE DICTIONARY OF THE LESSONS.

**A-cha'ia.** In the time of Paul it was the name of the Roman senatorial province which included all of Greece south of Thessaly. Achaia was Greece proper (Acts 20:2) as opposed to Macedonia, which, however, was included in the larger conception of Greece. Hence Achaia and Macedonia are frequently mentioned together.

**Am-phil'ol-is.** A city of Macedonia on the seacoast, about thirty miles southwest of Philippi.

**An'ti-och.** (1) *The Capital of Syria.* A city about fifteen miles from the mouth of the Orontes river in northern Syria. In the time of Paul it had a population of nearly half a million, composed of people of all nationalities and every religion. "It is probable that no populations have ever been more abandoned than those of the Oriental Greek cities under the Roman empire, and of these cities Antioch was the greatest and the worst."

(2) *Antioch of Pisidia* (Pisidian Antioch). A city near the S. W. border of the province of Galatia, of the southern half of which it formed the governing and military center. At the time of Paul's first visit it was at the summit of its importance. Though included within the Galatian province it was really a city of the smaller district of Phrygia, but by "a gradual widening of the term Pisidia" it came to be commonly known as Pisidian Antioch, to distinguish it from Antioch in Syria.

**Ap-ol-lo'ni-a.** A city of Macedonia situated on the *Via Egnatia*. The name probably survives in the modern *Polina*.

**Aq'ui-la.** A Jew of Pontus who, with Priscilla his wife, was banished from Rome and went to Corinth where he took up his trade of tent-making. There he met and assisted Paul. Later he went to Ephesus and still later he appears once more in Rome. Both he and his wife became devotedly attached to Paul.

**Ar'e-tas.** A Nabathean king, whose capital was at Petra. From 2 Cor. 11:32 it appears that about A. D. 37 he was in possession of Damascus. How it came into his hands is not known.

**A'sia.** A term which is used in the New Testament, not for the continent of Asia nor for Asia Minor, but

(1) *In Popular Use*, for the *Ægean* coast lands around Ephesus (Acts 2:9);

(2) *In Roman Use*, for the Roman province which included the Asia just mentioned as well as Mysia, Lydia, Caria, and a part of Phrygia. Its chief cities were Ephesus, Smyrna, and Pergamos.

**A-the'ni-ans.** In the days of Paul, and centuries before, they had a wide reputation as inquisitive and loquacious idlers. Demosthenes said that "instead of flinging themselves into timely and vigorous action in defense of their endangered liberties, they were forever gadding about, asking for the very latest news."

**Be-rø'a.** Modern *Verria*. A city of southern Macedonia, about fifty miles southwest of Thessalonica. It has now a population of about 6,000.

**Bi-thyn'i-a.** A Roman province on the shore of the Black sea in Asia Minor. (See map.)

**Cæs-a-rø'a.** A city on the Mediterranean seacoast, about 55 miles northeast of Jerusalem. The Roman governors lived here. Its population was chiefly Greek. Magnificent public buildings adorned the city, and the harbor, made by a vast breakwater, was one of the best on the coast.

**Cen'chre-æ.** A port of Corinth, eight or nine miles from the city on the eastern side of the isthmus.

**Ci-li'ci-a.** A Roman province in southeastern Asia Minor. Tarsus was its chief city.

**Clau'di-us.** The fourth Roman emperor, reigning from A. D. 41-54. At first he treated the Jews with great mildness, but afterwards expelled them from Rome, because of the disorders they stirred up.

**Col'o-ny.** This term was applied by the Romans to a community of Roman citizens transplanted into the provinces. Its members retained all their political rights and remained an integral part of the Roman state. A "colony" was thus a production on a small scale of the city of Rome. The "colonies" were valuable not only as permanent supports to Roman garrisons and arms, but they proved a most effective means of extending the language, the laws, and the civilization of Rome. Such were Lystra, Pisidian Antioch, Troas, and Philippi.

**Cy'prus.** A large and very fertile island in the northeastern part of the Mediterranean sea about 50 miles south of the coast of Cilicia. Jews in large numbers had settled there.

**Da-mas'cus.** One of the oldest cities in the world, situated 133 miles northeast of Jerusalem, and about 50 miles east of the Mediterranean sea. It has always been the most important city of Syria. In the time of Paul many Jews lived there. It was for a time governed by Aretas (w. s.). It has now a population of about 150,000. **mostly Mohammedans**

## Appendix: Bible Dictionary

**Der'be.** A frontier city of considerable importance in the southeastern part of the province of Galatia, and in the district of Lycaonia, just north of the boundary of Cilicia. Its site has not been determined with certainty, but is probably to be found at the modern *Gudelissin*.

**Eph'e-sus.** A renowned city of Asia Minor, on the Ægean sea. It was the capital of the province of Asia, and in the time of Paul was its principal commercial center.

**Ga-la'ti-a.** In a geographical sense this term denoted a limited area in central Asia Minor, which took its name from certain tribes of Gauls, who crossed from western Europe 273 B. C., and having for a time overrun most of the peninsula, were afterwards confined within a comparatively small territory. From 189 B. C., Galatia was ruled by its native kings, though subject to the Romans. At the death of Amyntas, 25 B. C., his kingdom, of which Galatia was the nucleus, became a Roman province. This province was enlarged so that in A. D. 40-63 it embraced Paphlagonia, the original Galatia, Lycaonia, Isaurica, and large parts of Pisidia, Phrygia, and Pontus. It included, therefore, the churches planted by Paul in Pisidian Antioch, in Iconium, Lystra, and Derbe.

**Gen'tiles.** The New Testament translation of the Greek word meaning "nations," and used by the Jews as a name for all foreigners who did not worship Jehovah. Paul, however, uses the same word of Gentile Christians (Rom. 11:13; 15:27, etc.). In the A. V. the word "Greeks" is several times loosely translated "Gentiles" (Jo. 7:35; Rom. 2:9, 10; 3:9, etc.).

**Gre'cian Jews.** In the first century of the Christian era the Jewish people were divided by language into two classes: (1) *Aramaean* Jews, called "Hebrews" in Acts 6:1, and who lived in Palestine and in Babylon, and who retained the Aramaic language; (2) *Hellenists*, called "Grecian Jews" in the R. V., and "Grecians" in the A. V. (Acts 6:1; 9:29, and possibly 11:20), that is, those Jews who were born or had settled in foreign lands, and had adopted the Greek language. Religiously they were of two classes: the conservatives, or those who had adopted the Greek language, but not Greek ideas, e. g., Saul (Acts 26:4, 5; Phil. 3:5); and the liberals, or those who had adopted Greek ideas as well as the Greek language. Such, probably, was Stephen.

**Greece.** See "Achaia."

**Greek.** (1) *A Greek by nationality* (Acts 18:17, A. V.).

(2) *All people not Jews.* In this wider

sense the name embraces all who made the language, customs, and learning of the Greeks their own; so that where "Greeks" are opposed to Jews, the primary reference is to a difference of religion and worship (Acts 14:1; 16:1, 3; 18:4, etc.).

**I-co'ni-um.** A celebrated city located at the S. W. extremity of the central tablelands of Asia Minor, and at the intersection of several important Roman roads. Its situation was favorable for Paul's missionary enterprises. The modern city *Koniah*, on the same site, is the terminus of the railway from Constantinople.

**Je-ru'sa-lem.** The chief city of Palestine. Its population at the time of our lessons has been estimated at 100,000; it was a great business center as well as the seat of the Jewish religion and learning. In A. D. 70 it was destroyed by the Romans. The present city is occupied chiefly by Moslems.

**Jews** (contracted from *Judæans*). The name which arose after the exile for all the Hebrew people.

**Ly-ca-o'ni-a.** A district of Asia Minor, north of Pamphylia, and between Capadocia on the east and Phrygia on the west. It was a part of the Roman province of Galatia. Its inhabitants spoke a dialect of which no trace now remains.

**Lys'tra.** A city of Lycaonia, about 25 miles S. S. W. from Iconium, situated on a steep hill in the center of a valley a mile north of the modern village of *Khatyn Serai*. Few traces of it remain, but in the first century it was an important fortified city, and made a colony (*w. s.*) by Augustus Cæsar, who also connected it with Pisidian Antioch by means of a "royal road." It was therefore a stronghold of Roman civilization which Paul, with his usual wisdom, made a center of his own work.

**Mac-e-do'ni-a.** The Roman province of this name included in Paul's time the territory of the Grecian peninsula north of Thessaly and extending to Illyria on the west and Thrace on the east.

**My'si-a.** The northwestern district of the province of Asia.

**Ne-ap'o-lis.** A maritime city on the northwestern coast of the Ægean sea, and the seaport of Philippi, which was about 10 miles inland.

**Pa'phos.** A town at the west end of the island of Cyprus, the seat of government, and a center of the profligate worship of Aphrodite, or Venus.

**Per'ga.** An important city of Pamphylia on the river Cestros; about 12 miles from the sea. It was celebrated for its temple of Artemis (*Diana*).

## Appendix: Bible Dictionary

**Phi-lip'pi.** A city of southeastern Macedonia. It was originally built by Philip I of Macedonia. The city which Paul visited was a Roman colony (see "Colony") built by Augustus on almost the same site as the ancient city. It is described by Luke (Acts 16:12) as the "first" (*i.e.*, leading) city of that one of the four "districts" of the Roman province of Macedonia in which it was situated.

**Phœ-ni'ci-a.** A district of Syria, extending along the Mediterranean coast northward from Mount Carmel for about 140 miles. In width it varied from 10 to 15 miles. Its two cities, Tyre and Sidon, were world-renowned.

**Pi-sid'i-a.** A district of Asia Minor to the north of Pamphylia. The larger portion of this district was included in the Roman province of Galatia.

**Pon'tus.** The eastern portion of the province of Bithynia in northern Asia Minor.

**Pris-cil'la.** Diminutive of Prisca (1 Cor. 16:19). The wife of Aquila, the tentmaker of Pontus, whom Paul found in Corinth.

**Sal'a-mis.** The largest city of Cyprus, at the eastern end of the island, having a good harbor. There were in the city people of many nationalities and a large number of Jews maintaining several synagogues.

**Se-leu'ci-a.** The seaport of Antioch of Syria, sixteen miles distant on the Medi-

terranean coast just north of the Orontes river. It was a free city in Paul's time.

**Sil-va'nus.** The name given in the epistles to Silas.

**Syr'i-a.** In the time of Paul, Syria was one of the chief Roman provinces. It included most of the territory on the eastern coast of the Mediterranean sea, north of Palestine, and extended back to the Arabian desert and the Euphrates valley; Antioch was its capital and Damascus one of its chief cities.

**Tar'sus.** The capital of Cilicia during the Roman period, situated on the river Cydnus, about 20 miles from its mouth. It was a "free city," exempt from the jurisdiction of a Roman governor, and having its own magistrates and laws. It was renowned for its Greek learning and its numerous schools of philosophy.

**Ti-mo'the-us.** The Greek name of Timothy.

**Ti'tus.** A Gentile Christian, Paul's companion on some of his journeys and his assistant in Christian work. He was twice sent by Paul to Corinth, and charged to receive in Corinth the collection for the saints at Jerusalem. The epistle to Titus, written to him when he was alone in Crete, shows the confidence which Paul reposed in him.

**Tro'as.** An important town on the northwest coast of Mysia near the mouth of the Hellespont. It was a Roman "colony" (*w. s.*).

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